WORLD CALL

The Birth of Jesus (Isa-ka-Jam) by S. Rose

DECEMBER, 1946

PRICE 15 CENTS

World Call

Vol. XXVIII December, 1946 No. 11

Contents

Editorials ---------- 5

Articles

More Than Bread Is Needed, *by Harley Patterson* 7
Race Relations in a University Center, *by H. L. Pickerill* ---------- 9
Educating Japan for Democracy, *by Shoichi Imamura* ---------- 11
Work of the Mexico Christian Mission, *by Howard T. Holroyd* ---------- 12
Let's Crusade Again for Unity, *by G. Edwin Osborn* ---------- 16
Overdale Looks to the Future, *by Charles K. Green* 17
India on the Threshold, *by Kenneth L. Potee* ---------- 19
Controversy and Unrest in Paraguay, *by Robert B. Lemmon* ---------- 20
The Local Church, *by Marvin E. Smith* ---------- 21
Maggots of Hate, *by William C. Kernan* ---------- 22
A Year of Christian Benevolence, *by J. Eric Carlson* ---------- 23
A Far Cry from the Almshouse, *by Louise Lomax* ---------- 24
A Forest Camp—A Haven of Rest, *by Joseph Nsaka* ---------- 26
A Rural Parish Shows Possibilities, *by Frank Buechley* ---------- 27
Missionary Veterans, *by Dr. and Mrs. W. Remfry Hunt* ---------- 27
The Printed Word in India, *by F. E. Livengood* ---------- 28

News of the World

Global Highlights ---------- 2
Social Trends, *by James A. Crain* ---------- 14
If You Care—You Will Share! ---------- 15
New Work in the Chaco ---------- 29
Classroom and Campus ---------- 30
Truly Living a Link, *by Clara F. Smith* ---------- 32
Echoes From Everywhere ---------- 36
In Memoriam ---------- 37
World Call News Room ---------- 38
I Changed My Mind, *by Arturo Andrade* ---------- 40
India's Interm Government, *by T. N. Hill* ---------- 42
First Service in New Church Building, *by Mr. and Mrs. W. H. Edwards* ---------- 43
Church Ministry to Agricultural Migrants ---------- 44
Unified Promotion Receipts ---------- 46

Departments

Book Chat, *by C. E. Lemmon* ---------- 18
Women and World Highways, *by Samuel Guy Inman* ---------- 33
For Adult Missionary Groups ---------- 34
Youth and Missions ---------- 35
Missionary Worship Service ---------- 36
Hidden Answers ---------- 37
Books Received ---------- 47

Circulation Corner

Great News for Everybody!

The World Call Circulation office recently issued an announcement of concern to all people. It is for those who have been taking the magazine from the first month of its publication, and for those who have never subscribed; for members of the Christian church, and those outside the church; for men and women, young adults, high school students—*everybody!*

From now until December 31, World Call is offering a special subscription rate of $1.00 per year. World Call secretaries are working on a drive for more renewals and new subscribers in their churches and communities while this special offer is in effect. Persons wishing to subscribe may see the local World Call secretary or order direct through the magazine.

World Call Week

The December 31 deadline on orders coming in under the special $1.00 offer scarcely will have passed before World Call Week is ushered in with the New Year from January 26 to February 2. New and old readers of World Call will then be shown ways of using the magazine, and wider reading will be encouraged in all churches. Before Christmas, World Call secretaries will receive a leaflet, "Red Letter Days," containing suggestions for planning this annual week.

A Word from World Call's First Editor

William R. Warren, first editor of this magazine, now in residence at Sarasota, Florida, wrote September 26:

"My dear Dr. Buckner: Every month Mrs. Warren and I want to thank you. And now, when the historic September number of World Call illuminates our home . . . we must say so! Heartily and gratefully yours, William R. Warren."

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: Virgil A. Sly, chairman; John H. Booth, J. Eric Carlson, James A. Crain, Carroll B. Fitch, Doyle Mullen, Henry Noble Sherwood, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June. Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 30, 1925.

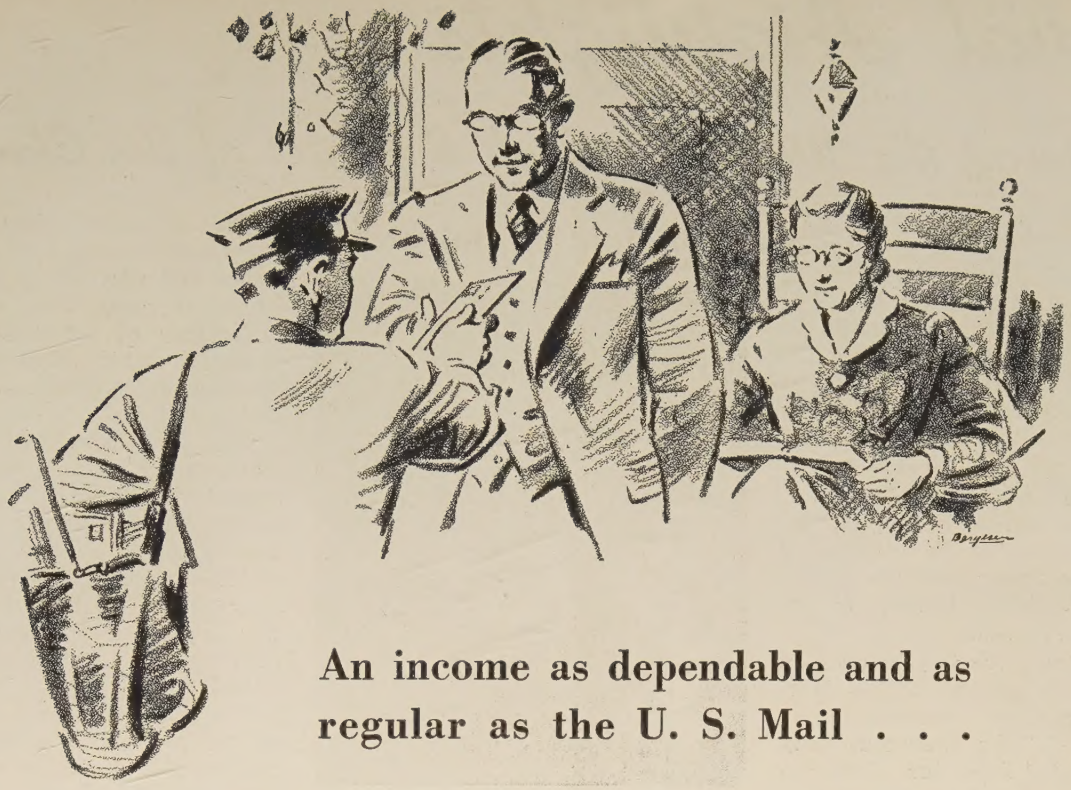
Copyright, 1946, by The United Christian Missionary Society.

Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri

Editorial and Executive Office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.



An income as dependable and as regular as the U. S. Mail . . .

Mrs. A. E. B. of South Dakota—one of our oldest annuitants—writes: "Thank you for the promptness of the interest checks on my annuity bond. Since it was issued to me in January, 1908—39 years ago—there has never been a miss or delay in the arrival of my interest check and with no care, or worry of collections. There is the satisfaction and joy, too, in knowing it is working for the upbuilding of Christ's work and will continue to do so after my small efforts have ceased. His blessings upon the work and workers."

Church Extension would gladly welcome you into its growing family of happy annuitants, and into the fellowship of the glorious work of building the House of God.

ANNUITY RATES

An annuity rate is determined by age of donor (or survivor if one is named, and is younger than donor) as per following age schedule:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

If interested *mail coupon*

BOARD OF CHURCH EXTENSION WC12-46
Missions Bldg.
Indianapolis 7, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

Global Highlights

News of the World Through the Eyes of the Church

First Lectureship On Unity in Chicago

CHICAGO.—Inaugurating the William Henry Hoover Lectureship on Christian Unity, Bishop Angus Dun of Washington, D. C., delivered a series of lectures on "The Struggle of the Churches to Be the Church," Nov. 12-15, in Mandel Hall at the University of Chicago here.

This first major lectureship on Christian unity to be established anywhere is under auspices of the Disciples Divinity House, W. B. Blakemore, Jr., dean.

Bishop Dun gave five lectures on the following topics: "The Witness of the Many Churches to the One Church," "The Church as Body and Spirit," "How the Churches Think of the Church," and "Prospecting for Christian Unity."

Two Conventions in Buffalo Next Summer

The 1947 International Convention of Disciples of Christ and the Third World Convention of Churches of Christ will be held jointly next summer in Buffalo, N. Y.

Russian Paper

—RNS Photo

First copies of "Bratskij Westnik," Baptist and Evangelical Christian Council newspaper published in Moscow, are shown at headquarters of the World Council of Churches in Geneva. The publication states that Protestant church leaders in the Soviet Union have been renewing contacts in sections of Russia occupied by Germany during the war and in the Baltic states. Large numbers of people are reported to attend services in the 2,000 Baptist and Evangelical congregations in Russia

Disciple in Bulgaria

Robert Tobias, a Disciple youth leader serving on the staff of the World Council of Churches in Geneva, is shown being borne on the shoulders of a group of the Youth Work Brigades of Bulgaria as with clinched fists they give the "Partisan Salute" of Bulgaria

Announcement of the plans for the holding of the two conventions was made by Hampton Adams, St. Louis, Mo., president of the International Convention, and George H. Stewart, Winnipeg, Man., Canada, president of the World Convention.

The International Convention will meet first, beginning Tuesday night, July 29 and closing Aug. 3. The opening World Convention session will come Sunday night, Aug. 3 and the closing session on Aug. 7. All sessions of both conventions will be held in the same Buffalo auditorium.

This will be the first World Convention since 1935. The convention had been scheduled originally for Toronto in 1940 but had to be postponed because of the war.

Understanding Urged Between U. S. and Russia

NEW YORK CITY (RNS).—The Federal Council of Churches declared here in a significant statement on Soviet-American Relations that a "formula of tolerance" could prevent war with Russia, without compromise of basic convictions.

The statement, submitted by th Commission on a Just and Durab Peace and adopted by the Council executive committee, called for "new way of international accom modation which will reckon wit fundamental differences in outloo and practices."

"We are convinced," said th statement, "that a dynamic an fruitful peace can prevail in a wor society where conflicts of faith a unavoidable."

Asking Protestants to support th program set forth in the statemen the Council also urged a "unite effort by all Americans of eve faith."

The Commission on World Ord of Disciples of Christ has placed a initial order for 5,000 copies of th published statement on Sovie American Relations.

Christian University Planned for Japan

NEW YORK CITY (RNS).—Pla for the establishment of a Christi university in Japan have been a proved by the Japan committee the Foreign Missions Conference North America. The proposed u versity will be operated on an int

Our Cover

The original from which this month's cover photo was made was in the United States some years ago. It is owned by the Rev. M. P. Davis, a missionary under the Evangelical-Reformed Church in Mahasamund, C. P., India.

The picture is entitled "Birth of Jesus"—Isa-ka-Janm—and is by S. Rose. When the picture was created the artist was a Hindu According to Mr. Davis, "many Indian people believe that one or more of the Wise Men who visited the Christ Child came from India."

The color reproduction from which the cover picture was made is from the Abbott Book Collection of Prints in San Francisco and used with permission.

As usual, the major emphasis o the December WORLD CALL i the brotherhood cause of benev olence under auspices of the Na tional Benevolent Association o St. Louis, Mo.

—RNS Photo

God's Aid Sought by President in Welcome to United Nations

The United Nations General Assembly convened at Flushing, N. Y., in October without formal prayer, but President Harry S. Truman climaxed his welcoming address to the Assembly by beseeching God's aid in the quest for everlasting peace. "May Almighty God, in his infinite wisdom and mercy, guide us and sustain us as we seek to bring peace everlasting to the world," said the Chief Executive. "With his help we shall succeed," he stressed. The President is shown here as he addressed the Assembly.

denominational basis with various faculties of learning and with buildings, equipment, and staff comparable to the large secular institutions in many Japanese cities.

Dr. T. T. Brumbaugh of the International Missionary Council, for 17 years a missionary to Japan and former secretary of the Detroit Council of Churches, recently flew to Japan to direct the project.

Ten Million Pounds Relief Goods Shipped

NEW YORK CITY (RSN).—The Protestant churches in America shipped more than 10,600,000 pounds in relief goods to Europe and Asia during the one-year period ending in September, 1946, it was announced here by Church World Service.

The shipments were valued at $4,768,108 and went to 29 countries in Europe and Asia. Since February shipments have averaged more than one a day and totaled almost 1,200,000 pounds a month compared with the first month's 40,400 pounds.

Supreme Court Asked To Rule on C.O. Issue

NEW YORK CITY (RNS).—The American Civil Liberties Union here has asked the United States Supreme Court to decide whether conscientious objection to war must be based on belief in God. The high court was petitioned to review an unfavorable decision handed down by the U. S. Court of Appeals in San Francisco, in regard to a man who claimed conscientious objection on humanitarian grounds.

Because of lower court decisions, "squarely in opposition to each other," the Civil Liberties Union maintains that a Supreme Court decision is necessary in order "to clarify the situation."

Radio Broadcasts On "You and Alcohol"

The Columbia Broadcasting System began a 13-week series of objective radio discussions Nov. 12 on "You and Alcohol." To acquaint the public with facts about alcohol and circumstances arising from its use as a beverage, the series will deal with social, medical, religious, legal, psychological, physiological and other aspects of the subject.

Among speakers scheduled for future broadcasts in the series are: Dr. Lyman Duryea, medical director of the Research Council on Problems of Alcohol; Dr. Selden D. Bacon, department of sociology of Yale University, and Dr. John Riley, professor of sociology at Rutgers University.

The broadcasts may be heard over any CBS station each Tuesday at 6:15 to 6:30 p.m. EST.

Chinese Disciple Nurse in U. S. A.

Mrs. Eva Liu Chen (nee Hsiao Tseng) of Nanking, China, is now in the United States to study nursing education and to make inspection tours. In 1920 she was graduated from the Christian Girls' School in Nanking. She later graduated from a nursing school in Peking.

Mrs. Chen has been head of the School of Nursing at Central Hos-

Student Council Meeting and Christian Mission

—*RNS Photos*

At left, delegates of the United Student Christian Council are shown at their third annual meeting in Racine, Wis in October. Nearly 100 students representing national student Christian movements throughout the nation were present, in cluding Miss Adelle Ringstrom, of Seattle, shown in the right background. Other Disciples present were: Miss Shirle Hindman and Miss Juanita Gaumer of the University of Illinois, Champaign; Robert Huber of the University of Indiana Bloomington; and H. L. Pickerill, Ann Arbor, director of the Michigan Christian Foundation.

At right, Harry C. Munro of the staff of the International Council of Religious Education, Chicago, is explainin methods used in conducting a religious census of Kalamazoo County, Mich., as part of the Christian Teaching Missio sponsored by the Federal Council of Churches and the International Council. Pastors and group leaders of 41 churche of 16 religious bodies which participated in the program are seated at the table. The mission is one of a series being hel across the nation.

pital, Nanking. During the war years she served in hospitals at Chengtu and Chungking.

Her husband, Dr. Chen Hwa, head of the department of dentistry in Central Medical College, Nanking, is also in the United States.

Mrs. Chen, a devout Christian, wishes to make contact with Disciples in America wherever she may happen to visit. She may be reached in care of the Pennsylvania Women's Hospital, Philadelphia, Pa.

German Council

Members of the governing council of the Evangelical Church in Germany, shown in Frankfurt, Germany, include (top row, center), Dr. Hans Asmussen, general secretary of the church, and (extreme right), Bishop Theophilus Wurm, chairman of the council. In the bottom row, left to right: Pastor Martin Niemoeller (expected in the United States for the biennial meeting of the Federal Council of Churches in Seattle, Dec. 3-6), Bishop Otto Dibelius and Bishop Hans Meiser

Lilienthal Sworn In on Old Bible

KNOXVILLE, TENN. (RNS).—David E. Lilienthal took the oath of office as chairman of the newly established U. S. Atomic Energy Commission here with his hand resting on a Bible given him by his mother when he was a seven-year-old Sunday school pupil.

The former head of the T. V. A. said he had used the same Bible on all previous occasions when taking an oath of public office. The flyleaf of the Bible, the edges of which were well worn, contained numerous scriptural references made in pencil.

Reformation Day Widely Observed

NEW YORK CITY (RNS).—Protestants throughout the nation gathered at church services and interdenominational meetings for the most extensive observance of Reformation Sunday in recent years. Reports received by RNS here indicated that speakers generally avoided remarks calculated to inspire ill-feeling toward any group.

In Washington, D. C., high government and diplomatic officials were among more than 2,000 persons at a service at Washington Cathedral. Bishop G. Bromley Oxnam, president of the Federal Council of Churches, addressed 12,000 persons at a program in Cleveland, O. In St. Louis, 12,000 heard Dr. Ralph Sockman at a mass rally in the civic auditorium. Some 75 Protestant churches joined in an observance at Rockefeller Memorial Chapel in Chicago.

Dr. Edwin T. Dahlberg, presiden of the Northern Baptist Conventio gave the Reformation Sunday se mon on the CBS "Church of t Air."

Things to Come

December

Dec. 1. Woman's Day.
Dec. 2-4. Intermediate Consultative Co ference of Disciples of Christ, Louis, Mo.
Dec. 3, 4. American Bible Society Ad sory Council, Bible House, New Yo City.
Dec. 3-6. Federal Council of the Church of Christ in America, biennial me ing, Seattle, Wash.
Dec. 6-8. International Christian You Fellowship Commission, executive co mittee meeting, Webster Groves, Mo
Dec. 8. Universal Bible Sunday.
Dec. 8-10. National Association of St Secretaries of Disciples of Christ, a nual meeting, Hotel Claridge, Louis, Mo.
Dec. 10-12. Home and State Missi Planning Council of Disciples Christ, annual meeting, Hotel Clarid St. Louis, Mo.
Dec. 13. Pension Fund of Disciples Christ, quarterly meeting of trust Indianapolis, Ind.
Dec. 22. Benevolence Sunday.
Dec. 27-Jan. 2. Student Christian As ciation Movement, third national sembly.
Dec. 29. Student Recognition Sunday.
Dec. 31-Jan. 3. Retreat for field staff state presidents of United Christ Missionary Society departments missionary organizations and edu tion, Turkey Run State Park, Ind.

January

Jan. 3-10. Departments of Religious E cation, Missionary Education and sionary Organizations of the Un Society, annual staff meeting, Tu Run State Park, Ind.
Jan. 4. North American Conference Church Architecture, New York C
Jan. 5-11. Universal Week of Prayer.
Jan. 7, 8. National Laymen's Advi Commission, annual meeting, St. L Mo.
Jan. 14-17. Foreign Missions Confere annual meeting, Buck Hill Falls, P
Jan. 19. Christian Higher Education
Jan. 26-Feb. 2. World Call Week.
Jan. 26-Feb. 2. Youth Week.
Jan. 27-31. Ministers' Week and Al Tuthill Lectures by Buell G. Gallag Chicago Theological Seminary, Chic Ill.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Louise Lomax, *National World Call Secretary*

Contributing Editors: C. E. Lemmon Edgar DeWitt Jones James A. Crain Henry Noble Sherwood

VOLUME XXVIII DECEMBER, 1946 NUMBER 11

Perils of the Postwar Period

PEOPLE of faith cannot accept the classic cynicism that "We learn nothing from history except that we learn nothing from history." There is, nevertheless, too much of truth in the statement to permit us lightly to brush it aside. And there is much in the passing scene to give sharpness to the cynic's word.

One would think that people everywhere would have had their fill of prejudice and hate and discrimination with respect to race, nation and religion upon seeing the castastrophe purchased with such a program by the Nazis—the most thoroughgoing purveyors of that sort of philosophy and practice in the history of mankind. But apparently, such is not the case. Ungodly racial pride, religious bigotry and national arrogance find new means of expression today, even as in the tragic years following World War I.

THE Indianapolis *Star* of November 8 carries a story of the revival in somewhat different dress of the old Ku Klux Klan which in the 1920's divided communities and churches, setting man against his neighbor and, in the process, all too often drawing to itself numbers of reputable, decent people who had no business in such a crowd.

The *Star* carries an extended interview with a businessman who states that he is the Klan's "King Kleagle," and that, under his leadership and that of the "secret five," organizers are at work in sixty of the state's ninety-two counties and that 121,000 member applications are "in process." Photostatic copies of application and membership cards are reproduced.

It may be questioned as to whether the movement is as widespread as its leaders claim, for we recall that exaggeration and misrepresentation, as well as slander and hate, were part and parcel of the normal procedures of the old Klan. Yet even when we allow for a large measure of exaggeration, it must be admitted that in this movement and others akin to it there is evidence of the same un-American and un-Christian spirit of intolerance and divisiveness which characterized so much of our life in the postwar period a quarter of a century ago, and of which we repented with such shame when we saw its natural and logical development in the program of the Nazis.

The Klan is not the only front for the hate-mongers. There are many of the motley crew and they take many forms. Some major in one antipathy, some in others. The usual line is to talk loudly about certain things to which nearly anyone would agree, such as better schools, separation of church and state, and that all inclusive term which knaves as well as honest men may use—"Americanism." The technique then is to show how some religious, racial or economic group endangers these decencies. Sometimes the attack is made subtly, sometimes crudely; but always there is the call to be *against* something and someone.

AS WE have pointed out, all too many good people found themselves before they realized what had happened in the ranks of the old Klan. Many really believed that it had possibilities for good. We need not judge these too harshly. But there will be no excuse for such occurrences another time unless we give up to the mood of the cynic and admit that we learn nothing from history. Certainly, this time, the churches should oppose at the very outset all attempts to divide the people on the basis of race or religious affiliation or economic class or on any other basis which would set us against those who ought to be our brothers.

There are evidences that citizens in general and Christians in particular in many sections of the country are alert to these perils and are determined to strike down this evil thing before it gains strength. This is especially true, we believe, of the South. An example at hand has to do with the manner in which churchmen and church groups in the state of Georgia are leading the nation in condemnation of the spirit embodied in organizations like the old Klan, which the state dissolved, and the new Columbians, Incorporated, which many Georgians believe fosters the same aims as the Klan. Especially to the point is the appeal to church people made by Harrison McMains, pastor of Atlanta's First Christian Church:

"We can't," said this discerning minister, "compete with the Columbians on their own level, because we do not believe in using violence; but we, as church people, must speak out in favor of establishment of good will in order to get along with the various races in our community. We have been too hesitant. We must begin to apply Christian principles."

Not Working Alone

NOT long after VE-Day four young Americans were sent to France by church youth fellowships to participate on a subsistence basis in the reconstruction program of CIMADE, French Protestant youth organization. After a year with CIMADE, one of these workers, Robert Tobias, who had been supported by the Christian Youth Fellowship of Disciples of Christ, was asked to become a member of the Geneva staff of the department of reconstruction of the World Council of Churches. Tobias has recently returned to Geneva from a month in Rumania and Bulgaria.

Reporting on conditions in Rumania, Mr. Tobias refers to "such general poverty and shabbiness of dress" as seen nowhere in western Europe, and predicts famine this winter unless food comes from the outside. Last winter, he says, children were unable to attend school or to go after milk for lack of shoes. Conditions in Bulgaria, he says, are somewhat better than in Rumania, but that does not mean that Bulgaria is well off. Pastors there earn in a month half the price of a pair of shoes; yet they are better off than pastors in Rumania. Besides food and clothing, there is need among the churches for financial support of pastors and for Christian literature.

When Tobias told a group of church leaders of the new spirit of brotherhood and fellowship expressed since the war through the World Council of Churches, they said: "No message could have meant more to us. We had thought we were working alone."

The purpose of the Week of Compassion observance among Disciples of Christ in February, and of similar efforts on the part of other communions, is to assure Christians in need in Europe and Asia that they are not working alone.

Toward an Understanding of India

THROUGH the first six months of 1947, millions of American Protestants meeting in study groups will have as the object of their inquiry, India. Naturally, since they come to the study from the standpoint of the church, these people of the churches will be concerned primarily with the approach to India through the program of Christian missions. An important result of such a study should be the achievement by these church folk of a new understanding of this country of nearly four hundred million people now in the process of becoming an independent nation.

To those who studiously seek such an understanding we commend as particularly helpful and revealing of the spirit of the new India almost any of the writings of Jawaharlal Nehru, president of the All India Congress and head of the government's executive council. The most recent of Nehru's books is *The Discovery of India*,* published this fall. Written in longhand while in prison during the war, the revision of the text prior to publication was done by the author's daughter, Indira. Nehru himself, once out of prison and throw into the midst of political activity, was unable to con mand the periods of privacy required for such worl Even so, the book will enhance the literary reput tion of this man, regarded by competent critics as on of a half-dozen foremost present-day writers deservedl distinguished for their beautiful English prose.

The Discovery of India is not easy reading in th superficial sense. It is fascinating, however, to tho who are held by history in the broad, sweeping sen and by sensitive interpretations of history in th making. Ageless India is revealed here by one wh knows her at her best and at her worst and who b lieves in her best. Her history, her culture, her spir her aspirations, are set forth by one who belongs bo to India and to the world. At every page the read is amazed at the broad scholarship of the author, uniquely linked up in his person with a very practic turn of mind and with as deep a social concern marks any man of our times.

Another impression is that of the absolute honesty the writer. Certain passages set forth his philosop of life, as he thinks out loud of the mysteries of hum destiny about which most people prefer to rema silent, rather than admit there are things they do n know; or else speak with a dogmatic certainty whi closes the door to all inquiry. Nehru is neither sile nor dogmatic. Looking at religion, he confesses that is not a religious man in the commonly accepted se of that word; but implicit in that confession is a se of his own impoverishment and loss. The reader this important book will discover, not only an In which all need to know, but, in its author, a m of literary skill, political ability, social insight a moral courage.

The manner in which Nehru's coming to offic leadership has been received among Indian Christi is revealed in a recent letter to Mr. and Mrs. W. Alexander, retired missionaries to India, from Geo H. Singh, well-known Indian minister and teach From this letter we quote:

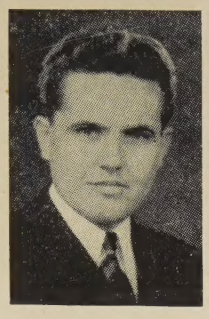
> The popular ministry has assumed office at the center u the leadership of Pandit Jawaharlal Nehru. I need not that, except for the Muslim leaders, the country is jubil We all have worked for this day and thank God it arrived. The mighty British power has yielded with g grace, I believe. Our problem is not so much the Bri problem, but the perennial problem of Hindu-Moslem disu Jinnah is the most astute and obstinate die-hard in I Yes, the Calcutta blood bath and riots in several citie India are danger signals and it remains to be seen whe the central government will be able to handle this delicate situation with ability and statesmanship. I gratifying to know that the portfolio of finance has placed in the hands of Dr. John Mathai, an Indian Chris

Comment such as this, which we believe to be so what typical of enlightened Indian opinion in gen holds promise for the future.

**The Discovery of India* by Jawaharlal Nehru. The John Company, New York, N. Y. $5.00 Other John Day book Nehru are his autobiography, *Toward Freedom*, and *Glim of History*.

More Than Bread Is Needed

By HARLEY PATTERSON*



Harley Patterson

AN INSTITUTIONAL orphans' home is no place to put a child!" A teacher in a college for the training of Christian workers was heard to make such a statement during the sessions of the annual meeting of the Foreign Missions Conference in Cleveland, Ohio, in December, 1942. Being interested in the reasons behind such a statement, I wrote and asked her if she would explain her position. The following two paragraphs from her letter was her response to the request:

> You refer in your letter to a statement that I made at the Foreign Missions Conference regarding child care. When I made the statement which you quoted, I had in mind the old-time method, which existed and still exists in this country, of caring for children en masse in large institutions of orphanage type.
>
> As you know, the social agencies today are very much opposed to such a plan of caring for children, believing that no child can be properly educated en masse and that they should be placed in private homes with careful supervision.

The opinion of the modern social worker that a child should never be placed in an institutional home is based on the belief that in such surroundings the child does not receive the warm parental love that is so greatly needed in his growth and development. Unquestionably, there is some justification for such a conclusion. However, there is no definite assurance that the child will receive that warm love, and the other necessary ingredients of adequate environmental atmosphere, in the instability of the foster-home system, which system is so strongly advocated by social workers.

With the program of adoption not fully or adequately taking care of the situation and with an increased burden in the field of child-care due to the recent war (death of parents, an increase in illegitimate births and desertions), the institutional home will exist for some time to come. While the social agencies are figuring out more acceptable and more adequate methods of caring for orphaned and neglected children it behooves the churches to check their own program and strengthen it where necessary.

Disciples of Christ have been caring for orphaned children in an organized way since 1889 when the first home was started in St. Louis, Missouri. The National Benevolent Association has been in existence since March 10, 1887. The last children's home to come under the supervision of the National Benevolent Association was the Child Saving Institute in Omaha, Nebraska, in 1913. All this is by way of saying that we have been at this job long enough to be far more advanced in the work than we are.

(I add that this is in no sense a derogatory criticism of our homes or of those who have been directing and supervising the work. They have done a heroic job—giving thousands of children who have crossed the thresholds of these homes a chance to take advantage of their God-given talents—a chance they probably would not have otherwise received. They have performed a miraculous bit of work with the little we have given them. This is meant as a challenge to our church people. It is an attempt to awaken them to their further Christian responsibility.)

During twenty-six years of intimate relation and growing interest in this work it has been my observation that the cry has generally always been, "We must keep these children from starving, from going naked, and we must keep a roof over their heads." That is all good and necessary. Those are the basic essentials. Perhaps using such a cry is the easiest way of dramatizing the needs. But those children cannot live by bread alone. They need more than food, clothes and a house. That is the very least we can do for them. It is not the "very least" that concerns me here. Christian people without a great deal of urging will take care of that. It is the "more than" that concerns me.

In assuming this responsibility we are obligated to develop and send out into the world the best of Christian citizens. Would we dare say that we of necessity

Celebrating an important birthday

*Pastor, First Christian Church, Lufkin, Texas.

must turn out from our children's homes Christian citizens of a quality superior to that coming from the private home? Yes, one would dare, and one must say it. They need a plus to make up for the losses over which they have had no control.

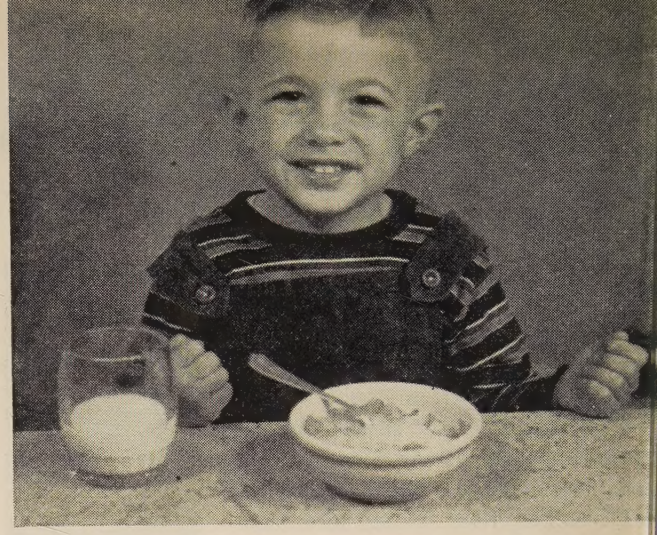
After we have adequately fed, clothed and sheltered them, what then? "Well," some will say, "the rest is the business of the school and the church." We know that the environment of the home life has more to do with "the set of the sail" than does the school or the church. The public school in general is not measuring up to its responsibility of producing citizens. It is more concerned with helping people to be more economically productive and acquisitive. The majority of religious education programs are not producing the much-needed caliber of Christian citizens. The responsibility is primarily that of the home anyway. And with a Christian home for orphaned and neglected children the responsibility is increasingly multiplied.

After an unscientific observation of children's homes in general and a close observation of three widely separated homes certain conclusions have been reached.

The homes are still insufficiently financed. Which means among other things (and the thing with which I am greatly concerned), they are inadequately staffed. People who are responsible for the growth and development of the children must spend too much time in the field promoting the work of the homes. Some of this will always be necessary. A person close to the children knows the human interest stories that appeal to people. But a majority of the promotional work should be done by a field representative.

Too often children's homes are staffed with people of an inferior caliber, with no special training, education or temperament for guiding children. For example, a few years ago I spent a part of my vacation with a group from a children's home in their summer camp. The person in charge of those children was so dogmatic and dictatorial that what should have been a happy and memorable occasion for the children was a most unpleasant experience. The whole program revolved around the whims and fancies of the adult instead of around the needs and wishes of the children. An extreme case, perhaps. But too often the programs of children's homes follow adult desires and not children's needs. The superintendent of the home in question was greatly concerned about the matter. At the same time she was desperate for assistance. She could not pay for the quality of person she wanted and the children needed.

On another occasion I wrote a person in charge of a home and suggested that the outstanding need in my estimation for that home was a man to supervise the work and recreational program for the boys. He agreed fully, but added that it was not financially possible for him to employ the type of boy's worker that was needed. He expressed the opinion that the wrong man working with boys would be worse than none at all. Can we dispute his argument? When you are dealing with the life of a child you are dealing with something which is delicate and precious. Just anyone is not capable and should not be permitted to work with that instrument.



A growing child in a benevolent home

Several superintendents have told me of reports co ing back from the boys and girls who went out of the homes into various branches of the service durin World War II. The boys and girls were able to adju themselves to the routine and the discipline of servi life more readily than other young people because their training in the homes.

With an adequate and competent staff in a children home this matter of self-reliance and democratic pri ciples can be, and must be, increasingly develope With the proper people in charge of the children th can be taught to help plan and to participate mo anxiously and willingly in the work schedules and recre tional programs. With the proper adult supervisi and guidance a form of "student government" cou be set up and made to function. Who, having had e perience with children and young people, has not se discipline problems decrease when those children a young people had a part in the making and enforci of the rules and the trying of the offenders when th rules were broken? Where a child or a young pers is hesitant to "snitch" on one of his own number wh adult rules are broken and adults sit in judgment the case, just watch what happens when children a young people (properly supervised) have responsibil in the situation. What is better training in democrac

Perhaps (I would like to be dogmatic here—the n point would justify it—something must be said in so fashion to emphasize the importance of it)—perh the greatest need in a children's home is a progr that gives personal attention to the individual ch Thank goodness, some workers recognize this ne Here is one sentence from a letter of a worker i children's home: "I also always deplored the fact t there was not more time for individual love and att tion in our institution." Such a program would expensive and detailed. However, if properly hand it would not be extravagant or consume too much ti What dividends it would pay in the development Christian character and citizenship! It would m the addition of at least two specially qualified s members (depending on the size of the home) would give their entire time to the guidance and velopment of the children as individuals.

(*Continued on page* 22.)

Chinese Christians and the Disciples' Student Guild enjoy fellowship with each other on numerous occasions. This group attended one of the regular Sunday evening programs of the Guild

Race Relations in a University Center

By H. L. PICKERILL*

FOR more than fifty years Disciples of Christ have supported a religious program for their students at the University of Michigan. For the past twelve years the Michigan Christian Foundation has maintained a student center known as the Disciples' Student Guild House. Until recently, when the requirements of the religious program demanded more space, the Guild House was the home for ten men students. Over a period of ten years some eighty men shared in this fellowship.

The majority of the men came from Disciple churches. However, we purposely gave them an opportunity for a wider interracial and interfaith fellowship by including in the group Indians, Chinese, Japanese, Japanese Americans, Catholics and Jews. At one time during the war, Japanese Americans and Chinese citizens lived together amicably at the student center. This association provided a splendid background for our participation in interracial and interfaith programs of the university community. It also gave the major impetus to the development of a student cooperative movement on the campus. In 1936 eight men from the House recruited fourteen others and started a cooperative house which in a few years grew into a total of eleven houses. This movement has survived depression and war and continues to be a vital demonstration of the ability of men or women of all races, classes, nationalities and religions to live together harmoniously.

"Firesides" at Guild House

Last year there were almost seven hundred foreign students on our campus. About one hundred of these were Chinese. Several of these friendly Orientals were regularly in our programs. On one occasion at a "Fireside" in the Guild House a group of Chinese who had recently arrived from the Orient led us in singing the Chinese National Anthem. It so happened that Rosa Page Welch was our guest and speaker for that week-end. We sang together the Negro National Anthem and then Mrs. Welch led us in singing folk songs from many different countries. The song fest was completed by a number of Negro Spirituals conducted as only Mrs. Welch can do.

At another Saturday night "Fireside" a very brilliant Indian student spoke on his religion, Hinduism, and compared it with Christianity. Although he was not a student of religion he showed that he had made a thorough preparation for this occasion. His devotion to his own faith and the genuineness of his appreciation of Christianity stimulated our own group to want to know something about their own religion that up to that time they had not paid the price to discover. The guest brought an Indian musical instrument on which he played many selections from his own native music. This guest became a warm friend of members of our group and came frequently to the Guild House. The fall program for this year includes a "Fireside" with another Indian student speaking on Mohammedanism and Christianity. This student of a faith that has been a strong competitor to our own in many parts of the Near East will bring us another demonstration of our own superficial knowledge of the Christian faith.

Chinese Christian Club

Two years ago the Chinese Christian Club had an active membership of about thirty. In addition to a

*Director of the Cooperative Student Work Program (Disciples of Christ and Congregational-Christian Churches) at the University of Michigan.

program of their own, they occasionally met with other groups for religious fellowship. On one occasion the entire club were guests of our student Guild for the regular Sunday evening program. In the fellowship supper and fun preceding the religious service a member of the Chinese group led us in Chinese songs. These were taught to us from mimeographed copies of the songs on which both the Chinese and English words were printed with the music. This gave us opportunity to sing in the Chinese language and at the same time know the meaning of the words of the song. Two very able Chinese students brought messages on the contribution of Christian missions to them personally and to their country. Following the speaking there was a discussion period in which our own group plied the guests with a multitude of interesting questions.

Orientals are always very generous in reciprocating the good intentions of their friends. Shortly after we had entertained the Chinese Club we had an invitation to be their guests at a social occasion. They honored us by asking that we have the main part of the evening program. They desired something that would help them to understand better our culture. The students worked very diligently on a plan to present in dramatic form the festival days of our national life. They chose such events as New Year's, Valentine's Day, April Fool, May Day, Fourth of July, Halloween and Thanksgiving. Although the presentation was very humorous it served to give our hosts a better insight into the meaning that these days have for us. The effectiveness of this interracial fellowship was shown by the increased number of each group attending the activities of the other.

Discussion and Action

Most campus religious groups are strong on *discussing* important problems that concern Christians but quite weak in the field of action. At this point our group would confess its delinquency. We sought to overcome this weakness in several emphases of the Social Action Committee last year. One was at the time the national legislature was about to take action on the Fair Employment Practices Committee bill. The student Guild worked through the campus Interracial Association. The Negro president of the Interracial Association was invited to be a guest at one of our

Rosa Page Welch, standing, contributes much toward interracial understanding in her visits to various groups on the campus of the University of Michigan

Tuesday afternoon teas. About seventy-five attend th teas regularly. This enabled most of our active grou to meet an outstanding Negro student. Following th tea the Negro leader was the main speaker on the Su day night program of the Guild at which he presento the campus F. E. P. C. campaign. As a result many the students worked to secure signatures to petitio to present to congressmen. Some of these had previous shown considerable prejudice. The opportunity *participate* in a live issue seemed to have a revolutio ary effect upon a conventional prejudice.

The Fellowship of the Church

Our students are very fortunate in having conta with a church where different races are welcome a regularly in attendance. Our Memorial Christi Church, under the able leadership of Frederick Euge Zendt, has been the church home during the war to number of Japanese Americans. Some of the you people of this group have been active in the chur choir and the church school. Recently a Japane American who had served as an instructor in the u versity during the war was sent by our governme on a mission to Japan. He was to be gone a year more. He and the family had attended the chu for some time. Before leaving he committed his fam to the care of the church by having them come forwa at a church service and take membership. Our pas made a very effective statement concerning the me ing of their presence in our fellowship and the c tribution they had to make to us out of their sufferi As the congregation united in singing "Blest Be Tie That Binds" many moist eyes indicated the dep of our interracial fellowship. One of the boys of t family has dedicated himself to the Christian minist

Practically all of the larger churches of Ann Ar not only have in attendance many national and ra groups but they are also found in the membership. church has Negroes in the choir and recently as ma as fifty-three Negroes were counted in the Sun morning worship service. The minister of this chu grew up in the deep South.

Two years ago an interracial clinic was held un the auspices of the Council of Churches. Leaders f the Federal Council and Michigan Council of Churc participated in an all-day meeting. Competent resea workers had been gathering data on local condit for some weeks before the meeting. The results of study provided the basis for much of the discuss Community leaders still point to this clinic as a milestone in interracial progress for Ann Arbor.

Within recent months practically all of the lea restaurants and hotels of our community have op their dining rooms to Negroes. Only within the few months the Y. M. C. A. has opened its member to Negroes. This reversal of policy was brought a by public pressure from white citizens. Similar p ress has come in practically all of the service age of the community in which formerly public opinion tated a segregation policy.

It is of interest to note that the changes here not come about by a campaign on the part of our N citizens to secure their rights. Rather these pa

gains were won by the concerted efforts of Christian white and Negro groups of the community working toward the best interests of all. Such cooperative efforts brought to the fore one Negro clergyman who became the president of the Ministerial Association. The community service of the Negro director of the Dunbar Center was so conspicuous that he recently was elected over prominent white candidates to a position on the school board in a community where only sixty Negro citizens were eligible to vote in the election.

Lest anyone should feel that we are boasting, please note that we have called these achievements "partial" gains. The larger tasks are yet ahead. The majority of our Christian citizens are either not concerned or are for the *status quo*. Negro youth who complete their courses with honor at our great university do not have an equal opportunity in our community. Few communities have a greater opportunity to witness for the ideal of democracy and the Christian faith and yet here in Ann Arbor we have had dark-skinned students from other nations feel for the first time the blight of race prejudice. We look forward to the time when all the people of the churches of this community can assemble in a meaningful spiritual experience of repentance for the personal and social sins of racial discrimination.

Educating Japan for Democracy

By SHOICHI IMAMURA

EDITORIAL NOTE: This article is a digest of a longer article on the same subject which was sent by an army chaplain to J. Barbee Robertson, pastor of the Christian church in Alhambra, Calif. Mr. Imamura, aided financially by the late R. A. Doan, husband of the vice-president of The United Christian Missionary Society, was educated in America. He has worked with the Japanese Civil Service; has taught in the Margaret K. Long Girls' School, and the Disciple Theological Seminary of Japan; has been national executive secretary of the Japanese Sunday School Association; and, in recent years, has done some writing and counseling in the field of child training and the Christian home.

THE biggest task before us now is to change militaristic Japan into democratic Japan. We must enact new legislation, revise the constitution, and accomplish other reforms.

However, legislative reforms are merely machinery. Real change must take place in the minds of the people. Permitting the women to vote and laborers to organize will not result in democracy. I am interested, therefore, in character education, in changing the minds of the people, not simply in more academic and scientific learning.

Education in the ordinary sense is a superficial function of the mind. It takes place in the sphere of consciousness, but consciousness is the outcome of a more fundamental emotion. Man is really an emotional rather than an intellectual being. His intellect, his outlook on life, and even his character are created to accord with his emotions. If character education is to be made effective in Japan, we must first know the basic emotions of the people. Those who administer Japan's educational system, therefore, must dig deep into the Japanese mind.

Fear is the most basic and universal emotion of a Japanese. Every Japanese path is marked out by this primitive emotion. Each man lives in fear. He fears his superior; he keeps guard lest someone steal from him or fool him.

Another basic Japanese emotion is jealousy, which is fear's twin brother. These two emotions make the Japanese exclusive. These emotions result in distrust; so our life task is to place adequate defense around these fears. We build thick walls around our dwellings. We hide everything we have. We even keep secret what we know, think, and feel. In fact, keeping secrets is considered an important virtue. We smile when we are sad; we pretend to be well fed when we are hungry; and we often are courteous when we really feel enmity.

There are certain natural causes for this fear emotion. The country is small; food is always scarce; earthquakes and typhoons come with frequent fury. These factors partly caused the psychology which led the Tokugawa dynasty to hide Japan away for three hundred years. Even Bushido (Japanese knighthood —the way of the warrior) has been called the "morality of slavery."

How can democracy be built out of these materials since it is dependent upon the mind and spirit of a people, not merely upon a system of government? It must rest upon the mutual trust of the people. Therefore, fear must be uprooted and cast out. The newly organized educational program overlooks this basic fact. A mistake quite similar was made when Japan was made a modern nation eighty years ago. Material changes were wrought and scientific knowledge introduced, but the people's emotions and morals were not changed. Changed conditions without changed minds increase confusion.

The outlook is not bright for democracy in Japan, but we must work for it as hard as we can. A reasonable economic standard must be established, though not higher than in the nations with which Japan waged war. But, if the economic conditions which produced fear and precipitated war should remain, the situation will not promote democracy. So long as some of us feel insecure, we are all insecure. We need true insight and great courage.

The real task is one of education, real education—higher ideals, world fellowship, the sharing of life. True democracy can exist only among highly civilized people. It seems to me that there is no more important task anywhere now than educating Japan for democracy.

Work of the Mexico Christian Mission

By HOWARD T. HOLROYD*

HIGH up on the semiarid central plateau of old Mexico is a region that has just recently come to the attention of the many visitors from the United States who are now flooding the country. Because of the fine new modern highway linking up Guadalajara, the Pearl of the West, with the international highway, via Aguascalientes, San Luis Potosí and Antiguo Morelos, visitors can now see a vast region that has been little touched by modernizing influences. Life still goes on pretty much as it has from the beginning of time, especially in the rural districts. Although the cities have prospered during the war years and are introducing most of the conveniences of modern science and art, the whole region still lives and breathes the spirit of Mexico more than do the modernistic cities of Monterrey and Mexico City.

It is in this region that Disciples of Christ have been working for a quarter of a century. It is a region so arid that agriculture is on a very precarious footing and has made headway only where great irrigation projects have been developed. The wealth of the district consists of its abundant minerals. But, although the district abounds in raw products, the factories necessary for the processing of these materials will always be limited because of the lack of water and power.

Centers of Disciple Activities

The cities of San Luis Potosí and Aguascalientes, which are the centers of our Disciple activities, each has a population of nearly 100,000. But they are very different in appearance and atmosphere. The former is a commercial and industrial center, while the latter is a typical country town, the center of a much richer agricultural district. Yet it, too, has its industrial life, centering for the most part in the great shops of the National Railways. The climate of the region is delightful, with no extremes of heat or cold. The people are true Mexicans, a product of the mixing of the old Indian with the newer Spanish blood. There is only one indigenous Indian tribe in the district and they are almost beyond reach because of the ruggedness of their mountain fastnesses and their fear of the white man.

The workers of the Christian Mission came to this part of Mexico in 1919, just following the revolution. The work of the former missionaries had been destroyed and the congregations dispersed by the years of turmoil. So these preachers and teachers and missionaries from the north had to begin in almost virgin soil. What we have today is the product of their toil and sacrifice during this quarter century.

The evangelistic work of the Mission centers about three main points, the cities of San Luis Potosí and Aguascalientes, and the Valley of Jerez. In the first two cities are to be found strong, self-supportin churches, with their Mexican ministers, and each wit a full-rounded program of activities. In the latt district is to be found the first of our rural church to attain self-support, that at Nogales, where th year's convention will be held. Out of these thr centers the evangelists and colporteurs do their wor each city being surrounded by a number of small tow churches, and many ranches and homes where servic are held by the ministers and lay workers. A numb of rural congregations have their small houses of wo ship, but in many places services must be held in t home of some prominent member of the communit There is much fanaticism here; in many places it dangerous for our workers to intrude. In spite this, the opportunities and demands for the opening new work far exceed our ability to meet them with o very limited staff. Each evangelist already has tirely too large a circuit to be able to care for it a quately.

Youth Strengthen Church

A very notable characteristic of our Mexic churches is the large proportion of children a young people in our congregations. These young p ple are enthusiastic in their support of the wo They are zealously striving to get the finest educat that their community has to offer. Many are bec ing teachers. Some are entering the professions medicine and law. Others are holding governm positions and places of trust in the business wo And still others are offering themselves for full-ti service. As time goes on these young people will br increased strength to our congregations and give t greater influence and prestige in the life of the c munity.

Besides the regular activities of our youth gro they have also been holding summer conferences the past ten years. Our conference site is a lo grove near a small river not far from Aguascalien It is lent to us each year by the owner, a fine Cath gentleman. There are two annual conferences, one boys and young men, and the other for the yo women. The meagerness of our equipment and customs of the country make it inadvisable as ye hold conferences for mixed groups. The week at ference marks a high moment in the religious lif all those privileged to attend, and many decisions life service have been made there.

Youth Congress Furthers Unity

Our young people are also a very active part of interdenominational Youth Congress that is held ery two years. Last year, the young people of the Luis Potosí church were hosts to the biennial Cong The graciousness and prodigality of their hospit won them the praise of the delegates from all par

*Missionary to Mexico with The United Christian Missionary Society.

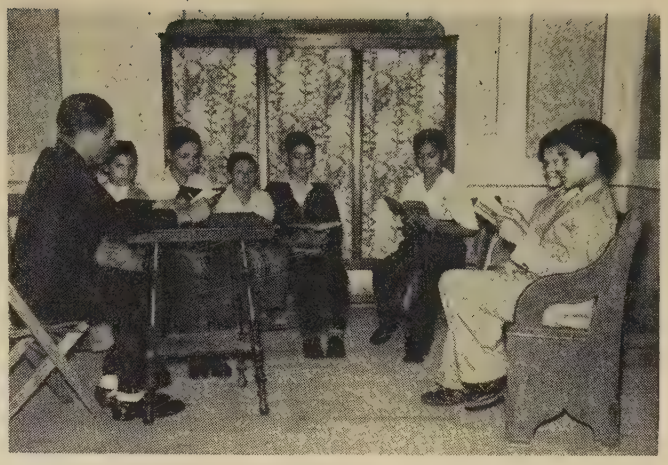
ie republic. The first of these Congresses was held in ur church in Aguascalientes. So, from the beginning ur young people have been contributing in a fine way the development of greater unity and solidarity mong the Christian forces of this country.

One of the cornerstones of any mission program, in ny country, is the educational work. That is a self-vident fact as far as work in a very primitive environ-nent is concerned. In many places the mission school s the only school. And even in countries that have a vell-developed program of education, it is necessary or evangelical missions to have their own schools in vhich they can educate their own children. Too often he environment of the state schools or other private chools is hostile to our religion, and our children are he victims of false teaching and unfriendly com-panions. So the mission school is an important cog in he whole program, a place where Christian faith and Christian morality is taught and nurtured along with he three R's.

In Mexico our school program has suffered because f the struggle that was waged here between the state nd the church. The educational system was one of he principal bones of contention. In order to get con-rol of it, the state tried to drive out the church in-titutions. At that time we were forced to close Colegio Morelos in Aguascalientes. This was an old nd famous school doing excellent work in the kinder-garten, primary grades, and normal school work. Many of its graduates are still teaching in the schools of that state. Colegio Inglés, in San Luis Potosí, was nore fortunate. True, its high school and commercial departments were closed. But the kindergarten and primary school continues active. Each year our class-rooms are filled to overflowing. We can accommodate a total of about three hundred pupils. The Catholic bishop has banned our school, and ordered all the faithful to have nothing to do with it, but his warn-ngs seem only to serve as so much free advertising for the school. Miss Valero, the principal, is a kinder-garten specialist and has trained practically all the teachers who have dedicated themselves to that work in our state. This training course was first offered as a part of our school program, but the state officials asked her to continue it as a part of the State Normal School curriculum. It is an interesting commentary on the standing of Colegio Inglés to know that most of the educational leaders of the city send their children to it for their education.

Ministerial Recruits Trained

Colegio Inglés also serves as a training school for our young ministerial students. At present there is a group of six such boys looking forward to full-time work in the ministry. In their home communities it is seldom that they can go further than the third grade in the local rural school. So we bring them here to continue their primary and secondary education. At the same time they are given as much Bible training as they have time for, and get practical training in the work of the local church and neighborhood missions. When they have finished their high school in the local



In Sunday school classes, such as this one, boys and girls of San Luis Potosí are taught Christian principles and ethics

university, they are sent to Mexico City for their ministerial training in the Union Seminary.

Union Seminary is supported by a number of evangelical groups working in the country. It is a school of higher quality than any one denomination could provide alone. It offers a three-year course of study and is providing the evangelical churches with an intelligent and well-trained corps of ministers and church workers. Its staff is made up of missionaries and national workers, most of whom have been educated in the finest schools and seminaries of the United States.

No mission program would be complete in this country or any other land without considerable emphasis being given to the social problems that are so overwhelming. Many recent visitors have expressed their conviction that the greatest contribution missions can now make is through social work. And that is the field in which the foreign missionary is allowed the greatest freedom of action. It is also a field in which he generally has greater training and experience than the national workers. Such work is limited only by the lack of personnel and funds.

The oldest social work of the mission is that of the libraries in Aguascalientes and San Luis Potosí. The former has a very attractive building on the main avenue of the city. The latter is in process of being rebuilt beside the church. In each case they are the only libraries in their respective cities offering books to the general public. Although small, they have a well-chosen catalogue of books and magazines dealing with all phases of human knowledge.

When Colegio Morelos was forced to close its work in Aguascalientes, a Social Center, or settlement, was organized immediately to fill the void that was left in the program. It has done an outstanding work in the field of recreation, club work for boys and girls, a night school for adults, and English classes for the hundreds of people who are so anxious to learn that language. Mexicans appreciate the close ties that bind our two countries together more than do most Americans. And they know that a knowledge of our language is a "must" for them. Every afternoon and evening the gymnasium, the recreation halls, the clubrooms, and the classrooms of Centro

Morelos are humming with the many activities that are offered for the improvement of the young life of the city.

In 1942, a new and much-needed institution was born in Aguascalientes. Hope Hospital was started to serve a community that had no hospital other than a Red Cross clinic. It began on faith and hope. The former girls' dormitory served as a home for it, and its only equipment was the old furniture from the dormitory. Little by little, through the interest and support of friends at home, the building has been improved. New equipment, some of it expensive, has been secured. And Hope Hospital really is becoming an institution worthy of its name. From the beginning, patients have come to it in ever increasing numbers. A guest house has recently been built to provide a place for those coming from faraway rural communities. Plans are under way to provide an operating room fully equipped. A new missionary nurse is expected soon to head up a nurses' training school in connection with the hospital.

Social Service Work Gains Momentum

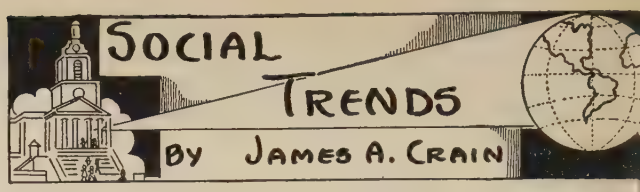
In the city of Mexico our representative in the Union Seminary, F. J. Huegel, has given himself to work in the great prisons of the city. More encouraging though has been his evangelistic work among the men of the fire department. As he returns from furlough he plans on carrying forward this service to men who are rarely reached by the churches of the city.

In Venado, a small town just to the north of San Luis Potosí, is located our newest social work. There a home has been opened to care for girls from the ranches of our district who wish to continue their education. They can carry on through the primary schools in that town. For many of them that will be as far as they can go, but for others it will be but the first step in securing an education that will prepare them for some professional career.

At the present moment plans for the opening of a social center in the town of Jerez (Cd. García) are being consummated. This town is the center, commercially and culturally, for the whole Jerez valley. And such a center should do much to strengthen the work of our churches in that region.

One of the most outstanding bits of social work, not only of our own mission, but of any evangelical group in Mexico, is that which has been developed in Nogales, and more recently in Los Haro, there in the Jerez valley. The House of the Friend, or "Friendly House," has for a number of years been serving the physical and spiritual needs of that isolated community. It has won fame not only in Mexico but among knowing people beyond the limits of this country. A story of this work appeared in the October issue of WORLD CALL. (See article by Clarence Fuqua.)

In August of 1945 the Mexico Mission celebrated its Golden Jubilee. Much has been done for which to be thankful. But as we face another fifty years of service an even richer harvest awaits the labors of the growing staff of nationals and missionaries who are serving in the Master's name in this needy land.



SUPPORTING Georgia church organizations their demand for legal action by the Gover and officers of the law in the "atrocious mob m der" of two Negro men and their wives, the Fede Council of Churches warns against increasing m violence.

Grounds for Apprehension

Citing the fact that no arrests had been made, though Governor had repeatedly expressed his determination to p the matter and had offered a reward, the Federal Cou pointed out that Negroes have recently been lynched Mississippi and Louisiana, in addition to the Georgia murd and that violence has been visited upon them in Athens, bama, and Columbia, Tennessee. "This trend toward law ness," said the Council, "furnishes definite grounds for our prehension." The First Methodist Church of Monroe, Geor the Georgia Council of Church Women, the Atlanta Metho Ministers' Association and the Episcopal ministers of Atla have condemned lynching and have demanded legal act The Georgia Synod of the Presbyterian Church, U. S., poin to conditions in society which have made such acts poss in the past and, in accepting its share of responsibility th for, dedicated itself to combat the spirit of hatred ou which such acts arise. The Synod also demanded action constituted officers of the law, who are concerned, to cont the search for the guilty parties until they are found."

Interfaith Statement on Economic Justice

On October 17, a joint statement on the church and nomic justice was released over the signatures of 122 Pr tant, Catholic and Jewish religious leaders. This is the interfaith declaration of this sort since before the begin of the war, though joint statements were released in and in 1940. The statement grew out of a meeting of signers held in New York City in February, the final draf being committed to a smaller group. Dr. Hampton Ad president of the International Convention of Disciple Christ, was among the signers. The eight principles ag upon are as follows:

1. Moral law must govern economic life.

2. The material resources of life are entrusted to ma God for the benefit of all.

3. The moral purpose of economic life is social justice

4. The profit motive must be subordinated to moral la

5. The common good necessitates the organization of into free associations of their own choosing.

6. Organized cooperation of functional groups among t selves and with the government must be substituted fo rule of competition.

7. It is the duty of the state to intervene in economic whenever necessary to protect the rights of individuals groups and to aid in the advancement of the general econ welfare.

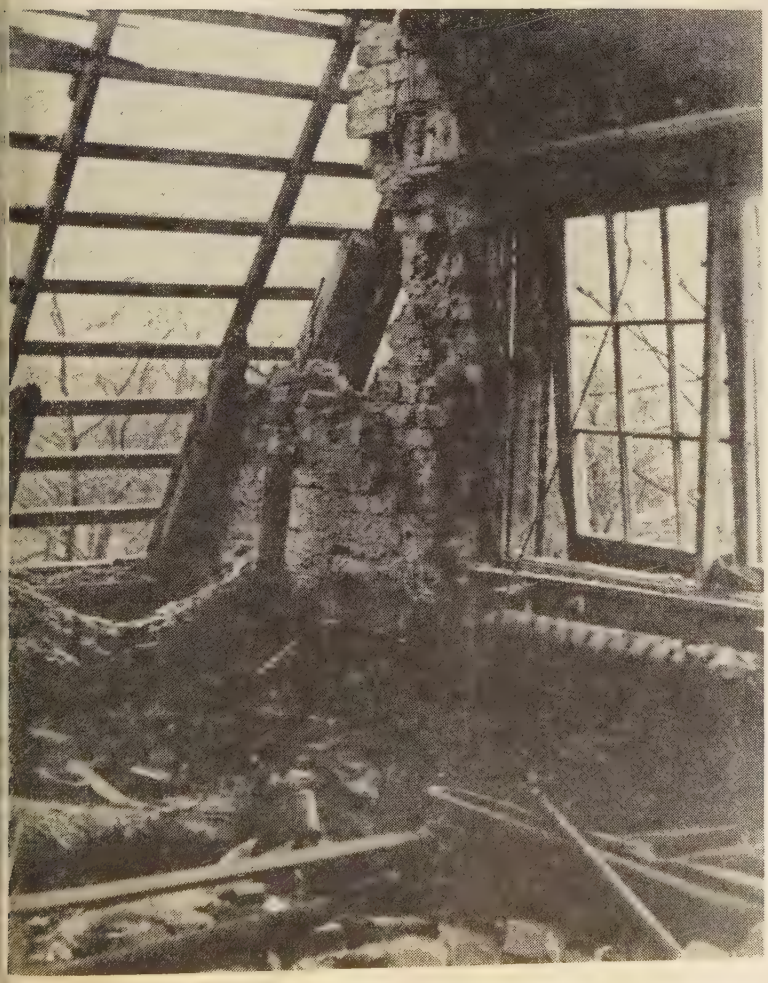
8. International economic life is likewise subject to law.

Each of the above principles is elaborated in one or short paragraphs showing how the principle applies to sp conditions. Each of the three faiths supporting the de tion appended a separate preamble setting forth its own ticular emphasis. The statement was given wide distrib through the press associations.

—*Photo by Elsie Thomas Culver*

In this shack, built of reclaimed materials, lives a French family whose charming home was once a pride and joy. There is no room in the house for the kitchen, so cooking is done over an open fire in the yard

Above, an Italian refugee family tastes warm food. Below, what's left of Pastor Martin Niemoeller's pre-war parsonage in Berlin.—RNS Photos.



If you care--
You will share!

that they shall not perish from the earth

Week of Compassion

February 16-23

Minimum Goal—$500,000

In front of his make-shift home, clad in such clothing as he could find, this Chinese is brooding about the celery in his hands which will help him to sustain life a little longer, perhaps until help arrives from America

Let's Crusade Again for Unity

By G. EDWIN OSBORN*

G. Edwin Osborn

LET'S Crusade again for unity! Let Disciples of Christ return to their first love; let them experience the thrill which must have characterized their fathers as they set forth on a quest more valorous than that which called the first crusaders. Let them see again that vision of the Holy Grail, the goal final and supreme of a new crusading movement from which they turned aside on important rescuing excursions. Now that they have recovered some of the ancient treasures which long had been lost, let them recover their main mission: let them crusade again for unity!

Long has the enemy possessed the sacred city. Too long has he impeded the realization of our Master's vision supreme. The New Jerusalem of understanding and good will, of unity and peace has been unable to come to rest on the old site. Towering prejudices and hates, protruding divisions and discords rear such extensive obstructions that they monopolize foundation room for the new city. These enemies, occupying the land of our Lord, defy his purpose for a united church. They provoke the preaching of a new crusade for unity to rid the land of its discordant invaders.

Let's crusade again for Christian unity! Let's marshall our forces and employ our resources to help answer Christ's prayer. Too few things he prayed for have been realized. Can it be that his prayers go unanswered because he lacks sufficient reserves on which he can depend? Twelve legions of angels awaited his command, but not enough men with clear-sighted morality were available to answer his prayer in Gethsemane. And, since that night of his intercession for the unity of his people, too many have been so narrowly blind that they have regarded their defense of their divisions as a mark of greater loyalty to him than their devotion to unity to answer his prayer. From the Judaizing and Hellenistic factions in the Jerusalem church, from the sects disrupting the church at Corinth and the Antiochean and Ephesian rivalries of the first century down to the twentieth with its two hundred or more denominations, innumerable sects and conservative-liberal cleavages, passionate partisanship, sincerely mistaken for deathless "loyalty to Christ," has kept his prayer unanswered. "How long, O Lord, how long?" Let's crusade for Christian unity!

Let's crusade again for unity for sanity's sake! George Bernard Shaw once cynically observed that the other planets are likely inhabited and that the earth is their lunatic asylum. Perhaps such a divided Christendom as he noted provided some grounds for his observation. If integration of personality and integrity of character are essential to sound minds, while their absence threatens sanity, certainly unity is requisite preserve the church. If agreement among nations in community of action is necessary to prevent the insa ity of war, surely cooperation among churches is no l important in preserving the sanity of civilization. nature is held in equilibrium by interrelated and ha monious operations to fulfill divine purpose in cre tion, and her physical laws are rigidly regular a dependable to keep enthroned the reason of her cre tures, then an unbroken and world-wide fellowship Christians must prevail or Christendom cannot rema sane. If the centuries' long struggle against idolat for the sake of monotheism, and the tortuous reasoni of patristic fathers and medieval scholastics to ke the Godhead one were indispensable for theological tegrity and logical consistency, then equally so, t unity of his body, the church, is indispensable in ma taining the sense of the Christian conception. Le crusade again for Christian unity for sanity's sake

Let's crusade again for unity for the sake of doomed world! That dire possibility is far easier us in the middle of the twentieth century with its limited scientific techniques to understand than it for his apostles who heard Jesus pray for unity that the world may believe." The effort of Christi ity to save a doomed world will be increasingly ineff tive unless there is the unabated force of a united pact. For such an irresistible attack there must a united front of undenominational Christianity, spe headed by the advance forces of an aggressive ev gelism, sustained by the unfailing support of Ch tian education, and ably reinforced by ample reser of competent journalism, sympathetic theological tra ing, and purposive higher education. Only by a operative program on the part of a united Christ dom, designed to reach the vast numbers of pe who have never made the supreme commitment of to Jesus Christ, to penetrate with the idealism of point of view the areas responsible for public opin to impregnate with the germ that brings from t life abundant every institution of humanity, an captivate with the principles of Christ as unfailin realistic and practical the imagination of men women in all positions of leadership the world aro can Christianity hope to conquer the forces that threaten cosmic catastrophe. The saving of the w waits on the unity of the church. Let's crusade a for Christian unity for the sake of a doomed wo

Let Disciples of Christ, like crusaders of old momentarily caught a fleeting view of the Holy G and refused to be turned aside for anything glimpsing once more the vision splendid—let t courageously, resistlessly, crusade again for Chris unity!

The third general objective in the Crusade f a Christian World is "A Program of Christia Unity, Cooperation and World Fellowship."

*Dr. Osborn is professor of practical theology at the College of the Bible, Phillips University. He is president of the Association for the Promotion of Christan Unity.

Overdale Looks to the Future

The Story of Plans of British Churches of Christ for Their College

By CHARLES K. GREEN*

Mr. Green

IN THE opinion of the writer, the Churches of Christ in Great Britain tand today at the cross-oads. For some years now, nd in common with most ther communions, our num-ers have been declining nd the stage has been eached when this decline ust be stopped if there is o be any place for us as . religious influence in this ountry. Happily, there are igns that we have reached ottom. At our 1946 Annual Conference there was a ew spirit abroad. All remarked on it and felt it. here is more enthusiasm and zeal for the cause of hrist. An especially encouraging sign is the sense f responsibility shown by our Young People's Fellow-hip. The problem is how to capitalize on this new pirit and direct it into the right channels and, above ll, to maintain it in the years ahead.

Educated Ministry Vital

There are, perhaps, many ways in which this could e done, but one in which I have an especial interest s to increase our educational facilities. Our British hurches have not depended on full-time ministers to nything like the same extent as have the Disciples n America; and, in the great majority of our churches, he leadership has rested with the ordinary church nembers who have done all the essential church work, astoral and evangelical. The Board of Governors of verdale College believe that their share of responsi-ility in this new forward movement is to provide the ery best facilities for the provision of an educated inistry. We are all coming to realize that such a inistry is essential in the kind of world in which we ow live, and that men in places of leadership in our hurch life must be, as near as possible, experts in heir chosen fields of service. In fact, I do not think is any exaggeration to say that our future depends pon the progress we make in the educational field. Vith this in mind, the Governors have embarked on project for new college premises, with the full ap-roval of the Annual Conference.

Overdale College is, at present, situated in Selly ak in Birmingham. The Selly Oak Colleges are a roup of colleges seeking to meet a wide variety of eeds. They provide all kinds of training—pastoral, ocial, missionary, Sunday school—for both men and women. The colleges belong to the Anglicans, Quakers, Methodists, Presbyterians, Baptists, Congregationalists and Churches of Christ. In addition, colleges are maintained by the Society for the Propagation of the Gospel, the Young Women's Christian Association and the British Conference of Missionary Societies.

Colleges Self-governed but Cooperative

Something like 400 students are in residence at Selly Oak. The individual colleges are autonomous, appointing their own principals and tutors, but for general administrative purposes there is a Central Council which maintains a library, offices, common rooms, lecture hall, the missionary Guest House and playing fields.

The academic work of the Selly Oak colleges is divided into four departments—theology, education, economics and missions. In each department there is a professor and a staff of tutors. Principal Robinson of Overdale holds the chair of Christian doctrine and the philosophy of religion. A mile away is the University of Birmingham which now has a theological faculty and where it is now possible to take degrees in theology. The Selly Oak professors of theology are recognized teachers in the university.

It will be seen at once that this is almost an ideal setup. There is interdenominational fellowship combined with some of the best scholarship in the country. Further, we are presented here with a great opportunity to witness to our own position as churches.

But, at present, we are working under a great disadvantage. Most of the colleges in the group have their own specially built premises, designed specifically for the work they are intended to do. Overdale misses these advantages for it occupies two residences which we have tried to adapt. But residences were not built to be turned into colleges! Thus our college chapel is a small converted bedroom; the library, which is the largest college library in Selly Oak, is housed in two attics joined together with a communicating door. The lecture room was once a dining room, and so on. Buildings are not everything, of course, but suitable

The present rented structure of Overdale College, Birmingham, maintained by the Church of Christ of Great Britian

*Mr. Green, a prominent Manchester businessman (10 Chester Street, Manchester 1, England), was president of the 1946 Conference of Churches of Christ in Great Britain and Ireland, and in 1936 was fraternal delegate to the International Convention of Disciples of Christ. He is treasurer of the Overdale College Silver Jubilee Fund.

WORLD CALL

premises designed for a special job do greatly facilitate the work they are intended to do.

With this in view, the Board of Governors has launched a project to raise $100,000 to erect our own college buildings. The land has been earmarked for us by the Selly Oak trustees and is to be leased to us free of charge for a long period of years. Plans have been drawn by one of our own church members, and provisional cost estimated by another member. It is not possible to start building for some years, as all the national building resources are concentrated on housing. But, in the meantime, we can be getting on with the job of raising money, and it is a big job among our small community of churches.

About half the total amount required has been promised over a period of seven years and the remainder has still to be raised. The Governors have appointed the writer as organizer and treasurer of this Appeal Fund, and we are now launching our project. We aim to make the new college building a real community effort in which every single member of our churches will contribute at least one brick! Collectors are being appointed in every church to receive small weekly sums from brethren who find it easier to give in this way. Conventions are being arranged where the scheme can be publicized in the different sections of our brotherhood and questions may be asked and answered. It is a big project for us to undertake, but we believe that it is not beyond our capabilities. We have set our hands to the plow and shall not look back.

Foreign Students Welcome

Our aim is to make Overdale into a real center of Disciple learning in which our brethren in different countries may share. Disciple students from America, at present, have a liking for taking their studies in Edinburgh. We want to attract some of these to Birmingham! It is, for many reasons, a better center. The scholastic standard is as high, theological degrees are granted by the university, and above all, our own brethren have their educational work centered there. With this in view, it has been hoped that our American brethren might share with us in this project. It might be possible for scholarships to be provided by them, and many among them might feel called upon to help us raise the money we need to see our plans take shape. [Editorial note: The goal of the Crusade for a Christian World includes an amount of $15,000 for Overdale College.]

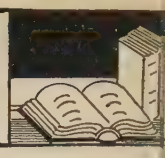
We believe in the future of our churches, and we know that we must do all in our power to assure that future. We see the project as part of our world call, and we go about our task for the advancement of our Christian plea and the glory of the Kingdom of Heaven.

If the battle of civilization is lost in the schools, who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and policeman to bring it back—what fool's enterprise could compare with that?

. . . L. P. JACKS—*The Living Universe.*

BOOK CHAT

By C.E. LEMMON



WE HAVE read somewhere that George Seaver writing a biography of Albert Schweitzer, wor famous missionary to Africa who, as Doctor of Phil ophy, Doctor of Theology, Doctor of Music, and Doc of Medicine, is an intellectual and spiritual giant a probably the most versatile scholar and thinker present-day Christendom. Dr. Seaver has just published small volume, *Albert Schweitzer, Christian Revolutionary,* a lyzing the unconventional nature of Dr. Schweitzer's thoug This famous missionary is pessimistic about western civil tion; but, whereas Spengler thinks in terms of biological de and Ortega, in terms of the rise of the atavistic masses, Schw zer diagnoses the ills of our social order as ethical. He thi we are in the midst of an ethical collapse. Schweitzer agrees with the Barthians who would go back to the re mation theology for new inspiration. Strangely enough, a theologian, he does not think a revival can come by way theology at all, but by a renewal of the spirit of the Ren sance and the liberating of new ethical and moral impul Unfortunately, this fine little book is too technical for average reader—in fact, Seaver is a little more difficult t Schweitzer himself, which is frequently the case with interpreter.

MAN and Society in the New Testament is the latest of Ernest F. Scott, the venerable New Testan scholar, whose *Literature of the New Testament* has been many years so popular and whose *Varieties of New Testan Religion* was so well received two years ago. This time Scott is not thinking in terms of literature or in terms of church but in terms of *man* in his psychological and social tionship. What was the theory of personality that prevaile the New Testament? What were the actual social relations in which man found himself in the New Testament chu What were the conceptions of individualism, community, lib and progress that prevailed in those days? These and sin questions are treated in this volume, and treated with the plicity and clarity which characterizes this fine scholar.

ALBERT E. BARNETT, professor of New Testament in rett Biblical Institute, has written a volume, *The Testament: Its Making and Meaning,* composed of co introductions to the 27 books of the New Testament. introduction discusses such critical questions as author date, destination, and content of the various books. We little reference to the form criticism, and, evidently, Dr. Ba either discounts its importance or fears to confuse his rea One interesting departure from the usual findings of New T ment scholars is in dating the book of Galatians in the A.D. 49 and putting it first among the New Testament writ Most critics accord that place to the Thessalonian letters.

ANDREW W. BLACKWOOD, professor of homiletic Princeton, writes on *Preaching from Samuel,* a boo suggestions as to using the material surrounding the intere career of King David in the Old Testament. We have considered Dr. Blackwood a particularly original interp but he does go to the Scripture with a homiletic mind, an books are good for preachers who are searching prea material. David was an interesting and vital character, a plex of virtues and sins, abilities and disabilities, and h sonified an exciting period in Israel's life.

GLADYS SCHMITT'S *David the King* is on the best list, a novel written around the career of the tempes and lusty leader of Israel. Mrs. Schmitt has acquainted h with the biblical material, has made herself aware of m Old Testament criticism, and writes with smoothness and i nation. She does do a good job recreating the period o

(*Continued on page* 41.)

India on the Threshold

By KENNETH L. POTEE*

AS ONE reads the accounts of riots in Calcutta and Bombay, it becomes clearer that something is happening among India's silent millions. The ong sought for birth of India's freedom is so close hat one can almost hear the cries of the new baby ation. The interim government which is to space he gap between the old British rule and the new ational constitution is actually functioning. Politically, India is on the threshold of a new life.

The war has brought many changes to the land. ndia entered the war as a debtor nation; she emerges s a creditor, with large balances piled up in the ritish Isles. These came about because the British rmy in India drew heavily upon India for supplies hrough the time of fighting. Financially, Mother ndia is prepared to go on a shopping spree throughut the world's markets.

Something has happened to the soldiers that India s turning back into civilian life. To start with, they ere recruited primarily from the farm and the field, rom the little village and the jungle tract. They ame in the army ill-fed and clothed, most of them ithout the rudiments of an education. But what a hange has been wrought during these war years. hey have been fed better food than they ever knew xisted; clothed in complete uniforms from top to oe. (Yes, how many feet felt the pressure of a shoe or the first time!) A new idea of cleanliness and ealth was inculcated by lecture, by inoculation and accination, and by association with other civilizaions. These returning soldiers of India's armies will ot easily drop back into the old habits of their ative village. They have learned the value of cleanness, of preventive measures and of the joy of hosital care when one is sick. One will find in many jungle village a mosquito net over some returned oldier as an evidence of a lesson he has learned hile in the armed forces. A new attentiveness to ealth measures is just around the corner.

While in the army, every soldier was led into eduational classes. For the illiterate, these were the implest lessons on how to read and write. For the ducated, there were more technical courses. Faced ith a multiplicity of spoken and written languages mong those recruited, great strides were made in eaching all soldiers—no matter what their native ongue—one language, namely, Roman-Urdu. The rdu language itself is the dialect that was worked ut in the early days of India's history when the Moammedans, speaking Persian, and the Hindus, speaking Hindi, came together to form an army. In those ays the script used was Persian and the grammar, Hindi. In these latter days, the language and grammar are Urdu and the script that of the English or oman type. So India's fighting men now are united y their ability to read a common language. This offers a new opportunity to all those in either educational or publicity work.

Probably greater than any physical or mental advancement is the ideal of brotherhood which the war has brought. Association with peoples of many countries, in the Far East and the Near East, has broadened the scope of his horizon. He has fought beside the white man and the black man, beside the Scot and the Hottentot, in the heat of the tropics and the chill of the Italian campaign. No one can ever say again, he is nothing but an ignorant villager, when he has seen the seven seas, has trod the hills of Galilee and marched down London's streets in a great Victory parade. He has worked among the men of the earth; he will demand a new level of brotherhood for himself and his people.

Growing out of the new civilians lately returned from the army, there are great demands in India. For instance, the hospital facilities must be increased. At present, there are between 73,000 and 74,000 hospital beds of all kinds, or a ratio of 0.24 beds per 1,000 population. To provide the minimum of seven beds for 1,000 population, a provision for 2,800,000 new hospital beds must be made. All Christian forces see the vast possibilities for a greatly enlarged medical service.

The new National government has plans for hundreds of thousands of new primary schools, situated in the smaller towns and villages. Young women and men teachers are needed to an extent entirely beyond anything that normal schools can turn out. Only those willing to undertake the sacrificial task of living and working in villages will be found useful. It is the very spirit which Christ instills in those trained in Christian schools. What an opportunity is just within our reach!

It is possible that some degree of apprehension and persecution will emerge in the early days of nationhood. An effort may be put forth in opposition to Christian schools and hospitals and against the conversion from Hinduism to Christianity. The united voice of the church has already been sounded through the National Christian Council as to the primacy of evangelistic work in the Christian enterprise. We have asserted that more valuable than life itself is Christ's clarion call to preach the gospel to all people.

Among other minority groups in India we have valuable and strong allies as regards the right to preach and to convert. Both Mohammedanism and Sikhism are missionary religions, regularly and consistently making inroads into the ranks of the Hindus and the Untouchables. We are not alone in this respect.

A new life has come to the India Mission of Disciples of Christ from the young folk who have joined the ranks during the last year. Their enthusiasm and faith make us all feel that mission work is about to step over the threshold of a new day in India.

*Missionary to India under the United Christian Missionary ociety.

Controversy and Unrest in Paraguay

By ROBERT B. LEMMON*

HISTORY is in the making in Paraguay, and each change in the political government has its effect, great or small, on Protestant missions in that country. There are several political parties active at present, including the Colorados, the Liberals, the Franquistas, or Febreristas as they call themselves, and the Communists. For some time Paraguay has been under a military dictatorship, although the president had been "legally" elected—with no opposing candidate and no political activity permitted. There has been no Congress since 1940. A Council of State, which included, besides the Cabinet, the Archbishop, the Rector of the University, and two or three other group representatives, met weekly as something of a directing body. But for some time all appointments, from Cabinet officers down, and all policies were dictated by a small group of totalitarian-minded army officers, led by Benitez Vera, head of the Cavalry at Campo Grande, just nine kilometers from the center of Asunción.

Benitez Vera was persuaded to go to Buenos Aires for the inauguration ceremonies for Perón, newly elected president of Argentina, and in his absence a move was made to oust him. He heard of it and returning, attempted to take over his command. A pitched battle resulted on June 9 of this year; two officers were killed and many soldiers wounded with no report on deaths. Benitez Vera had to take refuge in the Brazilian Embassy and is now out of the country.

The Cabinet was reorganized, with more civilians but not representative men. Then, late in July, the army asked two of the political parties to collaborate in the government with three Cabinet officers each. The Liberal party, which was thrown out in 1936, had been declared dead by the government. So the army called on the old Colorado party, which had been overthrown by the Liberals in 1904, and the Febreristas who had followed the Liberals in 1936, with Franco as president. Both parties consented to assist in forming a government and named their men. The army named army men for the Ministries of Interior (Police) and National Defense.

The result was that Paraguay had liberty again. Anyone could say what he liked without fear of the secret police. The political exiles began to stream back. Even the Communists were permitted to return and everyone went out and helped welcome them. Colonel Franco, leader of the Febrerista group, received a tremendous ovation on his return from Montevideo after nine years of exile. Everybody welcomed everybody, and Asunción seemed one big, happy family.

Then, on August 14, Jose P. Guggiari, ex-president of the country and leader of the Liberal party which had been thrown out in 1936, arrived in Asunción from Buenos Aires along with most of the other members of the governing committee of the party. Th was another great manifestation of sympathy, for liberal party is without doubt the largest. But Febreristas made a strong protest against the ret of Guggiari, signs everywhere proclaiming him assassin and traitor. Fighting broke out between Liberals and the Febreristas. Although the Libe were practically unarmed, the police went in with t gas against them and did quite a bit of shooting the air. The Liberals were blamed for the trouble the government suspended the party from all polit activity for thirty days. Naturally the era of g feeling was at an end.

The Communist party has been very active, wit newspaper, radio time and open-air meetings. T have been very critical of the government, both and present, saying many things that no one would say; and after one very critical speech by t leader on the radio, the government fined the r station about $800 and the Communist party was pended from its public activities for a month.

In September the government announced that Asamblea Constituyente (congress) would open Christmas of 1947. Elections will be held about months previous. A new constitution will be wri and then elections held according to the new s An army officer has just been appointed mayo Asunción, and officers are also to be named as h of all the departments (states) in the interior of country.

The Minister of Foreign Affairs and Religio present is Dr. Miguel Angel Soler, a Febrerista, has had all of his children in Colegio Internaci the Disciples of Christ school in Asunción.

Outdoor meetings were outlawed for the Protes last year. However, with the formation of this Cabinet and the return of liberty of the press, e resolution of the Minister of Interior decreed right of assembly for all, even mentioning reli assemblies. The Protestants tried to start the next Sunday. They organized a mass meeting went to the police to give notice, as required fo The police refused, on the grounds that there decree prohibiting such meetings and that a terial resolution could not annul a presidentia cree. No satisfaction could be secured in the Mi where they said a definite answer would be give following week.

To avoid trouble it was agreed to suspend the ing and to present a protest to the Minister and lish it in the papers. That was done. A copy taken to Dr. Soler, also, who said that if the were not cared for he, himself, would bring i No answer came from the Minister of Interior, s Soler put out a resolution giving the Protestant same right to hold their meetings outdoors a other group. Consequently, on September 22, was a Protestant meeting in Plaza Uruguaya, wi

(*Continued on page* 22.)

*Mr. Lemmon is a missionary in Paraguay under The United Christian Missionary Society.

The Local Church

By MARVIN E. SMITH

Mr. Smith, right, is the pastor of First Christian Church, Lewiston, Idaho. This article is a condensation of an address given by him at the recent Washington-North Idaho Convention

MAN is very clever at devising improved methods of work. However, he has not been able to improve upon the plan of a church, devised so many centuries ago, to accomplish religious ends. The grouping together of people for their own spiritual welfare and the extension of their religious beliefs is a social pattern that seems to be basic. The local church is here to stay, and modern church people should exercise great care in planning the type of church program that will be most effective in attaining the divine aims of its Founder.

With the rapid development of instruments and institutions to meet the needs of men, one might suppose that man's wants could be supplied without the ancient institution of the church. But instead of eliminating the need of the church, society has reserved specific functions for this sacred institution. It would seem thus that the church program should be thought of in terms of these functions, or needs, and the organization fashioned along these lines. There are at least six functions for which society expects the church to provide.

The first is that of *worship*. The history of the human race is that men will worship. Most of us believe that worship must be adequately housed, intelligently prepared, and surrounded with the best possible accompaniments of music and architecture. The entire service must be a conscious outreach toward the Creator and should aim to bring men to the decision to live more like the Christ.

A second function which is largely a church responsibility is that of *Christian education*. The state has evolved a magnificent system for promoting secular education, for training citizens with technological skills, but it has left to the church the main responsibility of teaching the Christian heritage. In performing this function the churches have done remarkably well considering their lack of authority to require attendance, the short amount of time allowed for such teaching, and the nonstandardized staff. Churches have devised vacation Bible schools, conferences and camps, young people's societies, and many other effective means of character training. Today there is a growing use of weekday religious education classes. This is probably the greatest single field for expansion open to the churches. At present we hear a rising tide of protest over our American system of education which permits ten million young people to come to maturity without any planned Christian instruction. The church must not only make its school effective but must insist that secular education give proper emphasis to the field of religion.

A third thing the church must provide is *pastoral service*. The confusion of our time requires an adequate philosophy of life. The church must provide ministers trained in Christian thought and human psychology and capable of dealing with inadequate philosophies. A spirit of fraternity, compassion, and mutual experience must be felt among the members of the congregation if men are to face both joyous and grave experiences with understanding. A minister is continually aware of the great heartache of mankind, and he should offer to people the comfort that comes through sympathy, and, at the same time, insights that come through religious faith.

A fourth function of the church is that of *evangelism*, or the challenge to men and women everywhere and of every age not only to forsake evil in all its forms, but continually to go out for people to join the fellowship. Man hungers for an adequate companionship. The church is charged to guide this hunger for fellowship into sensible and practical ways of service.

A fifth function is the *missionary outreach*. The fruits of the missionary program prove the worth of all the effort that has been expended. We are watching the church swing away from an isolationist policy and back to its divine task of making one fellowship of all races and nations.

The sixth function of the church is the task of *constructive social criticism*. The local church must provide enlightened leadership, popularize and direct organizations which will labor for such things as equal opportunities for the minority groups, law enforcement, liquor control, just international relations, and good citizenship. The church must be militant in the responsibility of providing moral pressure where wrongs are committed and of providing men of character who will assume offices of leadership in the business and political world.

The organization of the local church can be fashioned so as to emphasize the above-named functions. The majority of the Disciples of Christ churches are using a plan of organization which emphasizes specific offices and specific groups within the institution. The point in favor of such a plan is its simplicity. Its weakness lies in the fact that it divides the congregation into segments and often causes groups to lose sight of the total church program.

A great number of churches have used the committee plan of organization which emphasizes the functions to be performed and have found the plan workable for large and small institutions. The value of the committee plan is that it calls representatives from various groups together for the purpose of total church planning along the line of worship, education, evangelism, and so forth. Second, it provides a democratic setup which eliminates the possibility of one man assuming dictatorial powers or being accused of "running the church."

The Disciples Christian Youth Fellowship has for several years used a functional type of organization with much success. The five committees are worship, service, recreation, study, and enlistment. Various youth groups are included in the CYF plan, such as Sunday school classes, Christian Endeavor groups, Triangles, and so forth. Yet monthly the youth meet in their committees to plan a total youth program. There is no reason why the entire church could not be organized as successfully along these functional lines as can the young people.

When the committees of the church meet monthly for planning, the emphasis is on the future rather than upon the reports of the accomplishments of the past. Details that so often take precious time in a church board meeting could well be handled in the functional committee.

We are not suggesting that every church should immediately scrap its existing organization and try the committee plan. It takes time for a committee to become acquainted with its responsibilities, and often the pastor of the church will have to counsel patiently with the committee regarding its work. It would probably be better gradually to move toward the committee plan of organization.

More Than Bread Is Needed

(*Continued from* page 8.)

When a child is seemingly incorrigible and cannot be disciplined, what is to be done? Throw him out into the world again? No, someone needs to help him personally, individually and lovingly, but firmly. And there is the larger group who do things from frustration and fear because they cannot understand their situation or they have not adjusted to it. They need the guiding hand of someone who has won their confidence and respect.

Should a child from a children's home go to school and see other children with parents to represent him in the P. T. A. meetings and no one to represent him? What is to be done when his grades are not what they should be and he is having a difficult time in school? Just punish him and let it go at that? When he is trying hard and yet makes a mistake, is there someone to "go to bat" for him? Or when he realizes he is "different" from the other fellows and loses some of his self-respect, what will happen to him if some one is not there to help him overcome the situation? Sometimes these things are far more important than food. Bodily damage can be repaired more easily than heart or soul injury.

All this calls for trained and consecrated leadership. Trained leadership calls for more money. And the money would be for the greatest investment—helping children to help themselves in achieving the abundant life. Let us give the food, the clothing and the housing; they need these things greatly. But that is only half the job. "Man shall not live by bread alone." Children need warm, nurturing love and individual care for the fullest development of their God-given possibilities.

Controversy and Unrest in Paraguay

(*Continued from page* 20.)

speakers. Ramón Deiros, former pastor of the Disciples of Christ church in Asunción, presided, and Juan Perrott, a retired layman now giving much time to religious work, made one of the talks. Deiros is not greatly interested in these meetings because so many times the speakers do little more than condemn the Catholics, but of course it was good to cooperate in the joint effort.

Encouraging as it is to be able to hold public Protestant meetings outdoors, this does not mean that the future is assured. The Catholics are very active. They have taken to each of the parties a list of their requests which includes religious teaching in the schools. Dr. Soler believes that there will be a definite fight to secure separation of church and state under the new constitution. But whether any party will dare actually to take a stand against the church remains to be seen.

Maggots of Hate

KURT DALUEGE is dead. He was hanged in a Prague prison on October 23 for crimes committed against the Czech people while he was the Nazi deputy "protector" of Czechoslovakia.

He ordered the razing of Lidice in reprisal for the assassination of the tyrant, Heydrich, by Czech patriots. He was convicted, among other things, for having signed "669 death warrants in six days for Czechs who 'approved Heydrich's assassination,' 478 for Czechs who failed to register with police in the twenty-four hours after the assassination, 158 for 'other crimes,' and 567 for general executions in the following year."

But, Daluege and other Nazi malefactors are now dead. In a recent column in the *Atlanta Constitution* Ralph McGill muses on their tragic end. Maggots will consume their bodies now, he writes, as long ago the maggots of hate began to consume their minds. Maggots of hate—which first ate away the life of Germany—then reduced Europe to rottenness and despair—and spread across the seas to lay siege against the strength of America. The Nazis expected it would work out that way. Mr. McGill's column continues:

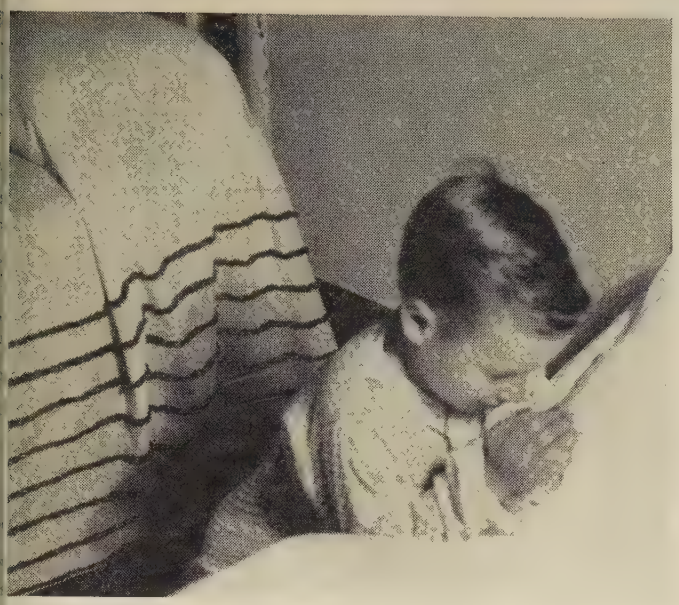
> They knew that in other countries the maggots of their idea and philosophy were at work. They knew it in the early 1930's, when they heard Americans and other peoples saying: "You know, that fellow Hitler has got something. A little crude, maybe. And, of course, he is an impossible person, a clown. But still, he has got something. . . ."
>
> And they licked their lips and their eyes shone as the maggots of hate and prejudice moved in their brains. . . . They had no idea the maggots had eaten so deeply. But they had. Very deeply. Fear came. The craven were for opening the gates. But opened instead were the furnace gates of war. Misery came to all the world.

Well, there it is. There's the story of how hate issues in misery for one and for all. No decent man can stand it. The Christian conscience cannot stand it. We must—we will—join the fight against racial and religious hate.

—WILLIAM C. KERNAN.

A Year of Christian Benevolence

By J. ERIC CARLSON*



Giving thanks to God is learned at an early age in a benevolent home

A BASIC principle of all life is sharing. A fundamental tenet of Christianity is sharing. One comprehensive definition of the Christian religion is: God sharing with man, man sharing with God, and man sharing with man. This principle is clearly portrayed in the life, purpose and teachings of our Lord and Savior, Jesus Christ. It was most certainly practiced in the Christian church of the first century as recorded in the Book of Acts. One aspect of this ideal, sharing, as expressed in the church, is found in its benevolent program. Among Christian churches, the National Benevolent Association has served for sixty years as an agency affording our people an opportunity to unite their efforts in meeting the needs of children and aged brethren who, for some reason, have found it necessary to look to the church for aid.

The postwar period has brought us a multitude of problems. One of the most poignant of all is the plight of needy children and aged persons. The experience of our homes for children indicates that perhaps the most urgent aspect of child care at this time is service to very young children. In the care of our aged brethren, the great need is for enlargement of our present facilities and a wider service to include homes for pensioners, semihospital cases and those who are able to pay for their care, as well as some provision for needy Negroes.

It has been more than twenty-five years since N. B. A. has added a new home to its fellowship or added a new type of service. Surely the day of advance in benevolence has come, and we must unite our efforts to expand our service and enlarge the type of service we are now rendering.

*General secretary, National Benevolent Association, St. Louis, Mo.

In 1944 a group of well-known authorities in the field of social work made a careful analysis of trends in the social structure of our country. The result was a series of articles which appeared in an issue of *Survey Graphic* dealing with probable postwar needs and how to meet them. The conclusion was that postwar needs would be so great as to tax to the limit of their capacities all welfare agencies, both public and private. The experience of the N. B. A. and its several homes during the first year since V-J Day abundantly bears out the truth of the prediction.

During the year, 1,138 needy persons received total care during their stay in one of the homes. Of this number 794 were children, 292 were aged men and women and 62 were mothers. As of June 30, 1946, there were ninety-three approved applicants whose names were on the waiting lists of homes for the aged, and twenty-five applications were pending.

The largest single source of support for this work is the Christmas offering. The 1945 Christmas offering totaled $301,328.97, being the largest ever received by the N. B. A., and an increase of $20,427.35 over the previous year.

The operating costs of these homes have advanced sharply in recent years. This is a part of the postwar adjustment period.

Because of the unprecedented calls to serve needy aged brethren several of the homes are in the midst of securing needed funds to increase their capacity. Several of the homes for children will be enlarged in order to provide more and better care for needy children. It is anticipated that actual construction will begin just as soon as the building and labor markets become more stabilized.

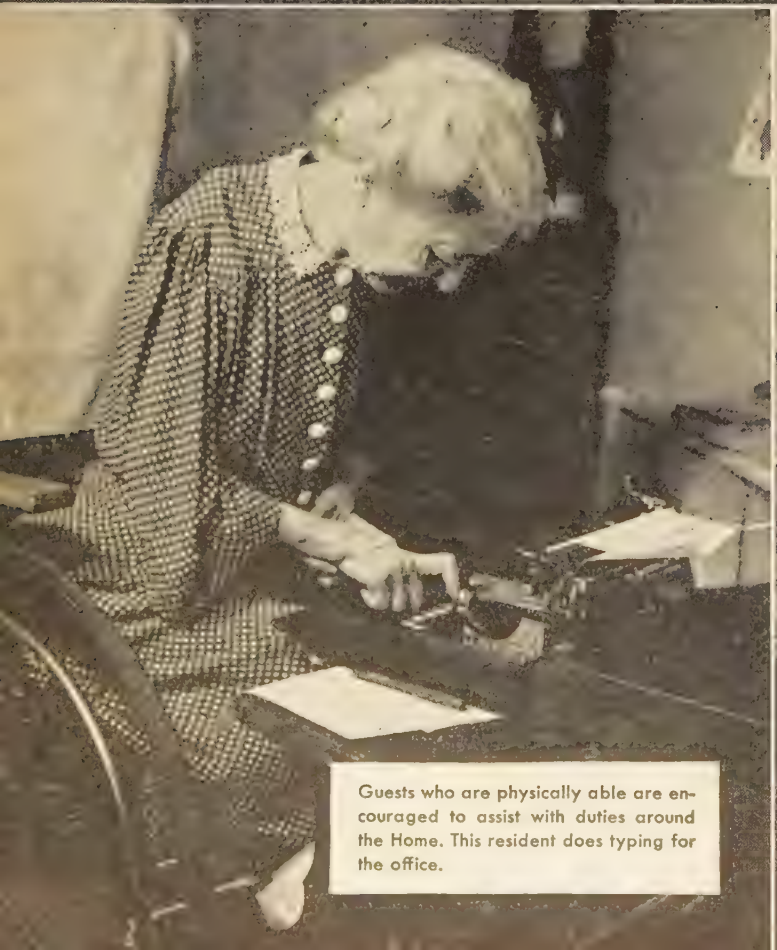
The uncertainties of the new year are faced confidently in the belief that the churches will continue to support this ministry of mercy as generously as in the past.

Benevolent Measuring Rod

July 1, 1945, to June 30, 1946

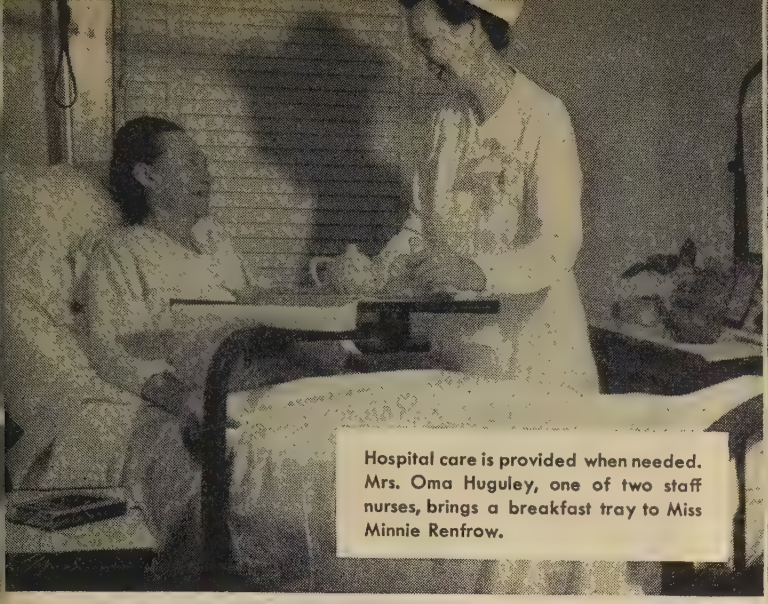
Children served during the year in 6 Homes		794
Aged people served during the year in 6 Homes		292
Mothers cared for during the year		62
Total served during the year in 12 Homes		1,138
Children uniting with the church during year		60
(Most of the children already belong, having made the Confession at the usual age)		
Deaths of aged during the year		30
Aged applicants on waiting list—June 30		93
1945 Christmas offering from churches	$301,328.97	
Increase over previous year	20,427.35	
Brotherhood receipts for Benevolence for year	589,467.80	
Increase over previous year	52,014.41	
Total operating costs for year almost	$563,732.49	
Front Line Churches in Benevolence (Contributing $300 or more annually)		513
Increase over previous year		62

All persons over seventy are not necessarily alike. This fact is taken into account by Juliette Fowler Home at Dallas, where, in Harwood Hall, care is given to aged women on the basis of their personal needs and interests.

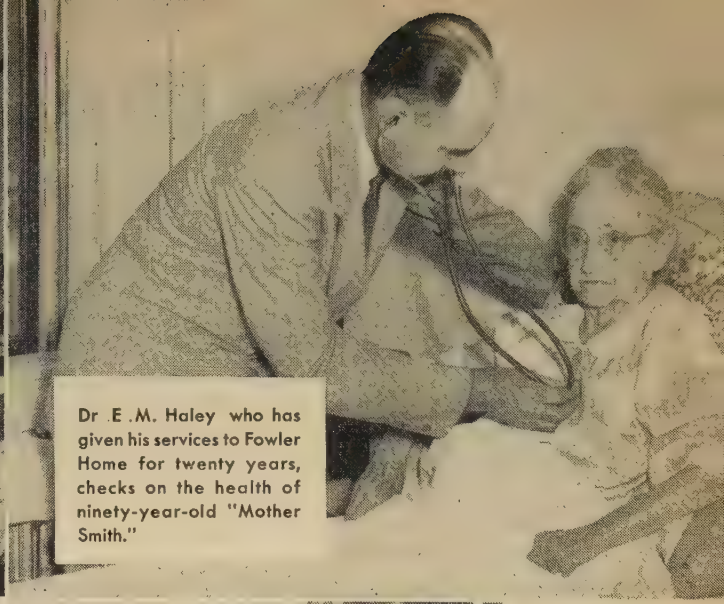


Guests who are physically able are encouraged to assist with duties around the Home. This resident does typing for the office.

Mrs. Leta Williams and Mrs. Chloe Kelly set the dining tables twice daily. All who can are asked to clean their own rooms.



Hospital care is provided when needed. Mrs. Oma Huguley, one of two staff nurses, brings a breakfast tray to Miss Minnie Renfrow.



Dr .E .M. Haley who has given his services to Fowler Home for twenty years, checks on the health of ninety-year-old "Mother Smith."

A Far Cry from the Almshouse

By LOUISE LOMAX

CHANGES in living habits that have been forced upon people in recent years are being felt as keenly by persons over sixty-five years of age as they are by young people, for some of these changes have a direct bearing upon older people and the agencies which serve them.

Applications for care in institutions for the aged are increasing for several reasons. Improved health conditions have so lengthened life expectancy that in 1940 there were six million more persons over the age of sixty-five living in the United States than there had been in 1900. Also, today's families live on a money basis rather than upon the work of their own hands and there is less for the old folks to do around the house. This has come to mean that people are less willing to care for aged relatives in their own homes, though they will pay for comfortable care of these relatives in institutions.

To meet these new demands, services to the aged, too, have undergone extreme changes. Where the dependent aged once were thrown into the public poorhouses together with the insane, feeble-minded, and criminal outcasts from a community's society, they are now treated with sympathetic respect in homes where a personalized type of service is offered by churches, fraternal orders, and labor organizations.

In homes such as those supported and operated by the National Benevolent Association of Disciples of Christ, an effort is made to recognize the individual needs of each resident. A daily schedule with provision for group devotions, and the fellowship of meals together is followed by guests who are physically able to enter into group life. Church attendance and other interests outside the institutions are encouraged, until failing health prohibits activity.

In 1945 when the leading agencies in this field reported to the National Conference of Social Work, all reported long waiting lists and mentioned plans for new projects. These institutions have come a long way since the days of the almshouse.

H. E. Crone, NBA field representative, and R. C. Moore, Dallas minister, serve communion at Harwood Hall for those who cannot get out to church.

Fowler Home guests stop for a word with their pastor, Dr. William C. Jones, after attending services at Dallas' Central Christian Church.

A Forest Camp - A Haven of Rest

By JOSEPH NSAKA

EDITORIAL NOTE: *This article appeared in a recent issue of Ekim'ea Nsango, a publication in the native language by our press at Bolenge, and was translated for* WORLD CALL *by Herbert Smith, missionary to Africa, now retired. Joseph Nsaka, chief nurse at Lotumbe hospital, was educated at the Congo Christian Institute.*

AT LOTUMBE, in the Belgian Congo, leprosy is quite a problem. Dr. Davis, when he was at Lotumbe, tried to do something for those he found with that disease. Others, too, have tried. They feared that many more people in Lotumbe, itself, would become infected.

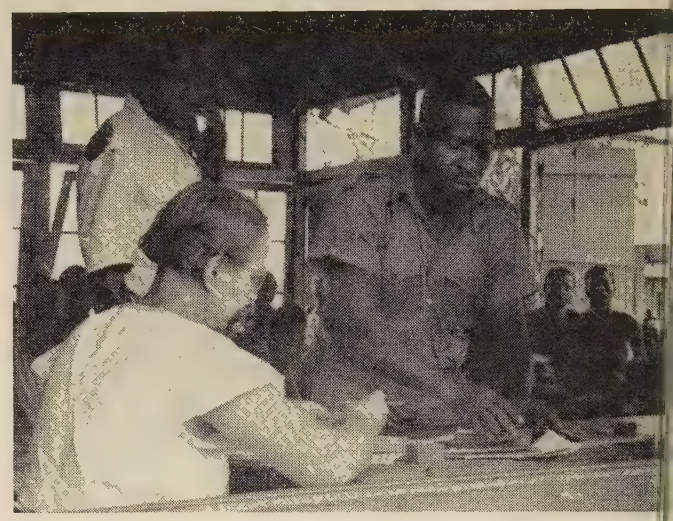
When Miss Goldie Alumbaugh, missionary nurse, came to Lotumbe, she saw that there were quite a large number of cases with the dreaded disease and that new cases were on the increase. She wanted to treat those who were ill, but she could not do it at the hospital because there was no room for them; and then again she did not want those poor people to mix with other patients. She, therefore, arranged to treat those who had leprosy out in the forest.

The treatment of the patients in the forest with no house and no shed was not satisfactory. Some of the patients had great difficulty in walking the distance. Miss Alumbaugh sought an isolated place where these patients with leprosy could live. The owners of a small piece of forest offered it to the Mission; but when we went to look at it we thought it would be too small for a permanent camp. We sought help from a large Palm Oil Company, and they gave us a fine piece of forest.

Lontai Pierre, the chief of Lotumbe, called the elders to decide where the camp should be located. He wanted to know if it would be well to place the camp near a stream. He asked if it could not be nearer to Lotumbe. He inquired as to the number of patients there were at that time, and, if they increased, would the site that could be cleared be large enough.

After we had answered all the questions, the chief was satisfied that we had found a good place and we began to enlarge the site. We cut away the forest and we burned the bush. Then we planted a small garden. The garden, however, did not do very well. A garden left to itself is soon overgrown by the forest. Some of our own evangelists had the disease, and they and others went to live on the site. They saved the garden from the elephants and the wild pigs, and they cleared away some more forest.

At first, these patients lived in temporary houses made from great leaves. They are made quickly, but as the leaves dry there is always a very grave danger from fire. If such houses catch afire, they burn up quickly and the inmates have little chance to get out alive. Later, they made better houses with mud walls and palm leaf mats, and the little colony began to grow. Very few people wanted to live in the camp when it opened. They were ashamed. They wanted to be with their own people. Now, those who have the disease go willingly and the number of lepers has grown to 94.



In addition to her many duties as supervisor of the lepe colony at Nkoni, Miss Alumbaugh devotes much of her tim to the training of assistants for the Lotumbe hospital

The piece of ground set aside for them is about 7 acres.

The State, that is, the Belgian officials, sent th Mission people from three chefferies to help cut awa the great forest. We thank the State for this hel and also the cooperation of the chief.

We have had the camp about two years. The pal trees that we planted are growing well and so are th oranges and avocado pears. Five peoeple who took th treatment have been able to leave the camp and a resting, while we wait to see if they are really cure People do not seem to mind too much living at th camp even though they cannot be cured from lepro as quickly as they can from yaws.

When some who suffered from leprosy first went the camp they could not sleep at night. Now that th treatments have taken effect, they are sleeping ve well. Then some of the patients, when they first a rived, could not hold a knife, and they could not gra the pounder with which they beat their native gree Many of them are better now and can help themselv They feel better and are glad because they are n ashamed before people and they know they are n spreading the disease.

This work is prosperous because of the perseveran of Miss Alumbaugh and her helpers. Let those who a believers in the Lord give thanks because of the wo at the camp for the lepers. It is the command of t Lord himself to do this work: "And the King sh answer and say unto them, Verily I say unto y Inasmuch as ye did it unto one of these my brethr even these least, ye did it unto me."

There is one other thing. Miss Alumbaugh is soon go on furlough, and this burden must be borne by so one else. It is right that all of us pray for guidance this matter. The care of this camp is a very gr burden indeed.

A Rural Parish Shows Possibilities

By FRANK BUECHLEY*

The present building of the Dry Tavern Christian Church

AFTER an intensive program of three months, the department of church development and evangelism, Division of Home Missions of The United Christian Missionary Society, has high hopes of fathering a new church in the Coke Mission area of Pennsylvania. The Society has nearly completed the support of work at Mather and Republic; to continue its work in the area, the Society has begun a more active cooperation with the church at Dry Tavern.

Dry Tavern (its name quite misleading), located about five miles from Mather, is a crossroad that has been growing rapidly into a community. A new school building, many new homes, stores, garages and taverns have been built within the last few years. Pastors at Mather always saw possibilities in doing further work in the area and included it within their larger parish. A building was obtained many years ago, but the work had never prospered as planned. Under A. Golf Bedford, a bus was added to the church's functions, and many persons from the surrounding countryside began coming to its services. By the beginning of the past summer the church had progressed to the place that its members wanted Sunday morning services and pastoral care.

This summer the church had its first full-time ministry. During a short three-month period the work blossomed forth into a significant bloom. It seems as though the fields were white with harvest and waiting to be reaped. No other religious group had ever centered its efforts in the community and, therefore, our church was able to make rapid progress. Sunday morning preaching, instead of afternoon supply from Mather, and regular pastoral calling doubled church attendance from forty to eighty under very little pressure. About fifty young people attended bi-weekly programs of the two young people's groups. A very successful vacation church school was held, with forty-two children enrolled and eight teachers assisting in the program.

In addition to the regular pastoral work, the minister made a comprehensive survey of the community. Every home within the twenty-five square mile area was called in by the minister, information tabulated on special cards, and then marked on a special spot map of the community. The survey showed that the church serves a rural area having at least 1,200 people, most of whom are miners living on small farms, with rather large families and no other immediate church serving their needs. The community is 50 per cent Catholic, but the church is some distance away and the ties are very weak.

The summer's work was most rewarding to both the minister and the church. It was the first time that the young minister was on his own in a full-time parish, and it was the first real opportunity for many Christians in the community to respond to church work. Both had a marvelous chance to see their possibilities in the service of the Lord. For the church, the most important change was not in numbers but in spirit. A despair that had stricken most of the members over years of church stagnancy soon disappeared, and their hopes brightened. For the first time in their lives many saw their individual responsibility in the making of their church. They saw that the church was made of many, each having his special place in "the building fitly framed together." Differences were definitely there but these were overlooked. They all knew that to have a church they had to be one in Christ, and they showed a great eagerness to know what that meant for their lives.

The Dry Tavern Christian Church has a tremendous task before it. It must not only bring to life religious convictions, but it must do its part in awakening a community solidarity. There is every reason to believe that the community will continue to grow rapidly; and the church, having the strongest foothold in the community, has a marvelous chance of molding the community into a Christian one. On the matter of Christian convictions, church members will be squarely challenged.

At the present time the church is greatly in need of better building facilities to do its task. The present job of the church is truly great. Heeding Jethro's advice to Moses (Ex. 18:18), the United Christian Missionary Society realizes that "this task is too heavy for thee," Dry Tavern Christian Church; "thou art not able to perform it alone" and is assisting the church as much as it possibly can in providing capable leadership and financial assistance. The project is a wonderful example of the kind of work our Society supports.

*Mr. Buechley was summer pastor at Dry Tavern Christian Church, and is a student at Yale Divinity School.

Missionary Veterans

AS old-time "comrades of the trail" with Dr. and Mrs. W. E. Macklin, with whom they labored in and for Central China as missionaries for over fifty-three years, Dr. and Mrs. W. Remfry Hunt write on the occasion of the passing of Mrs. Macklin:

There is a unique and perennial thrill and inspirational urge in the missionary life. In a very special sense the missionary seems to feel and know the "promised presence" always. The rue and loneliness of Calvary, and, too, the euphrasy of Olivet are their soul observatories. Dorothy Delaney Macklin was a rare human saint. We greeted the beautiful young bride in the mildewed and cobwebbed old and damp vacated Buddhist temple at Lai tsz-an, which means when translated, "Come to Temple of Peace."

The proud and million-peopled capital of the Ming Dynasty, Nanking, the city of the porcelain pagoda, changed in the two and a half decades. The influence of the splendid young physician and his handsome young bride, and their delightful home life won for the husband of Dorothy the wonderful name among the population, in the language of a crowd of waiting coolies outside the then Chinese hovel of a hospital and dispensary, "Here comes Jesus Christ, the magic physician!" At the noontime lunch when we told it to Dorothy and the "Doc," the warm tears flowed freely down their faces.

Mrs. W. E. Macklin with Mrs. F. E. Meigs, Carrie Loos Williams, and Mrs. Ethel Brown Garrett were the lovely mothers of the pioneer Drum Tower group. It was a cheerio benediction to be in their semi-Chinese improvised missionary home. Mrs. Macklin was a living smile and cheer leader in her refined and sympathetic manner to the less fortunate women and girls of Nanking.

The pioneer missionaries are now more rapidly answering the Roll Call. Their passing calls up relays in deed and in truth in the apostolic succession. *Until the day break and the shadows flee away;* Requiescat in pace!

". . . . . those holy faces
lit with their loving, and aflame with God."

The Printed Word in India

By F. E. LIVENGOOD*

THE letter was addressed, "To—Please Keep This List for Reference, Jubbulpore, C. P." But the postman brought it straight to our Mission Press because he had often seen these words printed boldly across the front cover of our price list. Ever since the days of William Carey, mission printing presses have taken a prominent part in overcoming the traditional Hindu opposition to popular education. Now it is generally realized that for her own good and the good of the rest of the world, India must become literate and must have an abundant supply of good reading material. Protestant missions and churches in India show an ever growing cooperation in meeting this need.

Since we have in Jubbulpore the only Mission Press in the Mid-India area, we serve all missions and churches. Our press was started in a small way in 1904 by Dr. G. W. Brown. A number of missionaries have held the position of Press Superintendent; but the man who has built it up and made it a financial success is B. M. Gupta, who has been the manager for the past 30 years. Some years ago a generous gift from Mr. Longfellow of Baltimore enabled us to enlarge the building and improve the equipment.

There are four foot-power presses and one rotary press with a small engine which can also be used to run some of the foot presses. Printing is done in both Hindi and English. The staff of 40 went down to about 30 during the war. About 75 per cent of the men are Christians, many having come from the Damoh Boarding School. Sukh Dayal, one of the Damoh boys who was there at the beginning, is still working. Another Damoh boy, Emanuel Bharat, is head pressman and assistant to Mr. Gupta. Another capable Christian man, L. H. Warne, is personnel manager.

The press undertakes all kinds of printing, including periodicals, English and Hindi books, and job work. The *Sahayak Patrika* is a weekly Christian newspaper in Hindi published for the Mid-India Representative Christian Council. We also publish the monthly *Bhanodaya,* which is the Hindi edition of the children's magazine, *Treasure Chest;* and a monthly paper, *Dihati Akhbar,* for village Christians. A magazine for nurses in India is also printed. Every week some thousands of Sunday school lesson leaves are printed and sent out. Thanks to our manager, the press has gained a reputation for good printing so that although our prices are higher than those of the private presses in Jubbulpore, we get all the job printing we can do. The profit from this work makes it possible to print and sell Christian literature at less than cost. Some years ago a Mission in the Hindi area decided to save some money by having a new hymnbook printed by a Press that made a much lower bid than ours. After trying to use the new book for a short time they scrapped the whole edition and had our press print it right.

In the salesroom, facing the street, one can buy not only our own publications but also many other books including Bibles and Scripture pictures. Our press always works in very close cooperation with the other Christian Literature agencies in India, the superintendent often being chairman of the Mid-India Committee on Literature and a member of the All-India Committee.

All of the Christian Literature activities of India are now coordinated by the Literature Committee of the National Christian Council with a subcommittee in each Provincial Council. These committees pass upon the merits of new books and reprints offered for publication, and determine the amount of subsidy to be given, since many of the books are sold at less than cost in order that poor people can buy them. The lead in production, publication and distribution of literature is taken by book and tract societies in the main language areas. These societies are interdenominational and have most of thei work done in the mission presses of thei own areas. For the Hindia area we hav the North India Christian Tract an Book Society. Each Mission has its com mittee on literature which works chiefl through the union agencies. A specia committee on Literature for Moslems connected with the Henry Martyn Scho of Islamics at Aligarh. Another speci committee sees to the publishing of *Trea ure Chest* in about twelve of the ma languages of India. This magazine f children is sponsored by an organizatio of Christian women in the U. S. A. is a good magazine and is widely di tributed in the schools as it has been a proved by the Government Department Education. The British and Forei Bible Society is rendering a great servi by supplying at a very low price, Bibl Testaments and Gospel portions in mo of the languages of India.

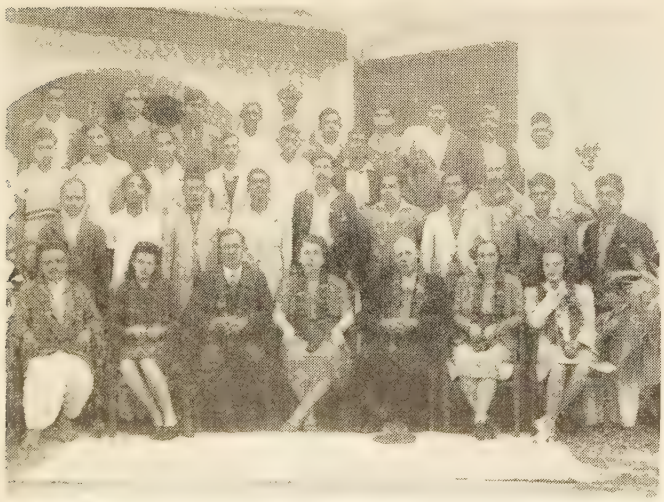
Recently the cause of Christian L erature for India has been furth strengthened by the formation of a Su Committee on Literacy and Literatu for India under the India Committee the Foreign Missions Conference in t U. S. A. The chairman of this su committee, Miss Ruth Ure, missiona recently returned from India, has writt a book, *The Highway of Print,* wh gives full information on every ph of the production and distribution Christian literature all round the wo

In a land like India where only small per cent of the population read and write, the market for any k of literature is strictly limited. M sions, the government, and other agen have established schools and done m to encourage education, but no g gains in literacy could be reported u recently. A great forward impulse given when Dr. Laubach of the Phi pines visited India and taught gro of Christian workers all over the co try his method of teaching adults read in a short time. Now Laub primers, charts and readers are av able in the main languages, and a n ber of simple but very good books been prepared for the newly liter This work has been under the direc of a Committee on Adult Literacy subcommittees in each Provincial Ch tian Council. Our Press has pri many thousands of primers and r ers. We also printed 2000 copies Dr. Laubach's book in English, *I Shall Be Literate.*

While Missions have taken the in this literacy movement, schools, leges, private organizations. Govern officials and native state govern have taken an active part. Partly to this widespread effort at adult e tion and partly due to an increase in

*Mr. Livengood is in charge of the Mission Press in Jubbulpore, India. Mr. and Mrs. Livengood recently returned to India after furlough year.

Mission Press staff



number of schools, Indian literacy was raised from 8 per cent in 1931 to 15 per cent according to the 1941 census. A recent survey showed 40 per cent of Indian Christians literate. As the survey was not complete, this figure is probably too high. The literacy rate in the Christian community is kept down by the large number of untouchables being added to the churches each year. Some enthusiastic leaders are so sold to the saving power of literacy that they advocate requiring people to become literate before baptism.

Funds for literacy and literature work come from a number of sources. A substantial amount is given by the Indian Literature Fund raised in America and administered by a committee in India. There is a similar fund for literature for Moslems. There are also yearly contributions from Missions in India and from Indian Christian churches. Also a considerable sum is realized from the sale of books. Some of the publications pay for themselves but many have to be subsidized.

Books are of little use unless they are put into the hands of people who will read them. Consequently improved methods of distribution are receiving more attention. Nearly every mission station has a book shop, and books are sold by men and women evangelists, volunteer workers and by book sellers who devote full time to that work. Book fairs have been held in schools and town halls with considerable success. Festival days and weekly bazaars offer good opportunities for intensive book selling. A Christian dressed a good deal like a Hindu holy man used to come to me now and then and ask for a supply of books to sell. He went to distant and out-of-the-way places where I could never go to preach. He received the books free and lived off the money he received for them. There is no way of knowing how many people have been brought to Christ by the printed word. Many cases are known. Two years ago a high caste Hindu wrote to the Bible Society at Allahabad saying he had bought a Gospel at a festival gathering and had been so impressed that he wanted to know where to go to become a Christian. As he lived in Jubbulpore, the Bible Society sent the letter to our workers there.

Moslem and Hindu Literature Societies now imitate our methods and try to compete with us. They sometimes try to keep people from buying our books. Sometimes they buy a book from one of our book sellers and then tear it up in his presence. Such attention is very encouraging. One young man who had destroyed a Testament had a vision of Christ in the night and became a Christian.

It looks like an endless task to bring literacy and literature to over 300 million people, mostly illiterate and living in about 700,000 widely scattered villages, often feeling no need for education. But it must be done. Enlightenment and Christianity go hand in hand and India can never have real democracy and independence without a Christian foundation. Yes, it is wonderful to be able to read and write, but it is much more wonderful to know God as a Loving Father through Jesus Christ our Savior. We must never make literacy the test of church membership.

Mrs. Martinez and the children of the Sunday school at Barranqueras meeting outside for their lesson

New Work in the Chaco

THE work of the Disciples of Christ in Northern Argentina centers around the church at Resistencia, of which Señor Feliciano Sarli is the pastor. There are 36 members in the church, while the Sunday school has an enrollment of over 110, with an average attendance of 40 or more each Sunday. Organization of the young people of the church, improvements in the devotional services of the Sunday school, and the pursuit of a program of visitation as a means of evangelism are some of the advances made during recent months.

This church is the mother church of the Chaco region, and from this point various outposts have been established, thus extending the influence of the church in this part of Argentina. One of the most recent of such outposts has been located in Barranqueras. Here Señor Nicolas Martinez and his wife are carrying on the work of this new group, as well as aiding in the church at Resistencia.

Last July, Miss Hallie Lemon, Disciples of Christ missionary in Argentina, paid a visit to Resistencia and Barranqueras where she called on the church members and attended some of the services. In speaking of her visit, she says:

"Both at Resistencia and Barranqueras I found the people living on the outskirts in thatched mud huts without floors. There seem to be very few of the city dwellers attending the services.

"The brick chapel at Barranqueras which Mr. Sarli is buying personally is neat, just a brick room large enough to seat 50 people. It now has a rough brick floor and a small roofed balcony on one side. The roof is of thatch. The benches are without backs; two of them are only planks placed on bricks. There are a few chairs, some of which are small, but when the children's class met outdoors the bricks and planks had to be carried out as well as the chairs. The light had been by kerosene wick lamp until a new pressure lamp was received. The table in the front of the room had been bought with money sent by Buenos Aires women. There were a few new Bibles.

"The Sunday school attendance of 43 was only one less than that at Resistencia although it was a cold Sunday. Twenty-six children met with Mrs. Martinez outside and the older children and adults were with Mr. Martinez inside.

"The people are humble but cultured. There are a few adults who do not know how to read. Mr. and Mrs. Martinez plan to give them reading lessons.

"Mr. Martinez and his wife also help with the work at Resistencia, all services at Barranqueras being at a different hour from those in Resistencia.

"The chapel room in Resistencia is very neat. The benches are especially pretty and comfortable, the reed organ is a good one, and the pulpit and table are suitable. The lighting of the room is good. There is an easel bulletin board, bearing the announcements of the services, which can be set outside when the pastor wishes. The large patio of the house is used for young people's social meetings, and the patio, dining room and pastor's study are used for Sunday school classes."

After Miss Lemon had left, she received a letter from Mrs. Martinez reporting 16 conversions in Barranqueras. Thus little by little the work grows and the influence of the church reaches out through the surrounding country.

WORLD CALL

CLASSROOM and CAMPUS

Texas Christian University
Fort Worth, Texas

THIRTY-THREE undergraduate religion students, in the charge of Professor C. A. Burch, made the initial trip of the "Christian Service Caravan" to the Christian Church of Jacksboro, Sunday, October 20. Charles Jones preached at the morning worship service and Jimmy Farrar at the afternoon youth program. Roy Towery, graduate student in Brite College of the Bible, is minister of the Jacksboro church. The caravan will make frequent trips to near-by small-town and rural churches.

The campaign for funds for the building program has been renewed and increased to a $6,500,000 total. Two dormitories, one for men and one for women, are under construction. Fine arts and science buildings will probably be built next, the contracts to be let as soon as possible.

Two gifts totaling $150,000 have been made recently to T. C. U.'s ministerial education program and to the school's plans for aiding small churches. The gift included $50,000 from Mr. and Mrs. George Ratliff of Midland, and $50,000 from Mrs. L. C. Brite of Marfa for the "intensive effort for ministerial education." An additional $50,000 was given by Mr. and Mrs. Ratliff for endowment work among weaker churches, under the supervision of the Texas Christian Missionary Society.

Hiram College
Hiram, Ohio

President Paul H. Fall has been named to three committees of the Ohio College Association for the coming year. He will serve on the executive committee, intercollegiate athletics committee, and the committee for the education for citizenship.

Dean of Women, Adah Peirce, was named to the Social Life in the Colleges group.

The Y. M. C. A. and Y. W. C. A. have been collecting contributions from Hiram College students for the World Student Service Fund campaign. The purpose of the drive is to aid the students in foreign countries in obtaining necessary school supplies, textbooks, etc., and to rebuild the educational system damaged during the war.

Vladimir Kosina, Prague, Czechoslovakia, has arrived in Hiram to join other international students from China, Poland, and Jamaica. He plans to study American literature.

Culver-Stockton College
Canton, Missouri

Culver-Stockton greeted the largest alumni crowd ever to come back to campus, for its first postwar Homecoming on October 11-13. The program started with a memorial service for the 670 alumni and former students who served in World War II. True Taylor, superintendent of Bethesda General Hospital in St. Louis, and a former faculty member, gave the address. J. O. Boyd, chairman of the board of trustees, presented a bronze memorial tablet in honor of the seventeen Culver-Stockton men who lost their lives in the war. W. H. McDonald, president of the college, presented leather-covered awards to nearest of kin.

Social fraternities and sororities held reunions, the homecoming queen and attendants were honored, and a football game was played with William Jewell College.

Edward L. Young, '35, a former chaplain in the armed forces, and pastor of the Jackson Avenue Christian Church in Kansas City, Missouri, gave the sermon at the Canton Christian Church on Sunday morning, October 13, as the last event of the homecoming.

Illinois Disciples Foundation
Champaign, Illinois

The Illinois Disciples Foundation participated in the state retreat for student leaders among the Disciples recently held on the Eureka College campus. Sigel Davis, president of the local student group, is also president of the state cabinet.

Miss Adele Ringstrom, recently returned from Geneva, Switzerland, where she attended a meeting of the World Student Christian Federation, was a week-end guest and spoke to a number of groups of both high school and college age. Representatives from other foundations on the University of Illinois campus were guests of Disciples Foundation for one of these meetings.

Eureka College
Eureka, Illinois

Students of the college are now serving 16 churches as ministers. The latest addition to the group of student preachers was Charles Palmer, who was called to the ministry of the Rutland Church.

Miss Adele Ringstrom, who represented the Disciples of Christ at the meeting of the World Student Christian Federation at Geneva, Switzerland, last summer was on the campus from October 8 to 12. She addressed the student body at the weekly chapel service and also met with the various student groups.

Miss Ringstrom and others were leaders in the sessions on student work on October 11 and 12. This was a conference of students and adult workers from the various colleges and universities in Illinois where there are numbers of Disciple students.

Butler University
Indianapolis, Indiana

Three days of festivities at Butler University marked Homecoming at the university the week end of October 26. Alumni, parents of students, and friends participated in the largest homecoming in the history of the school, due largely to the heavy enrollment.

The enrollment in the School of Religion reached its highest peak in the history of the school the first semester with 160 students in the graduate school. Of these students 58 are new in the School of Religion and 13 have returned to pursue their work after having been absent a year or more. Twenty-four of them are former servicemen, mostly chaplains.

The enrollment in the Department of Religion, College of Liberal Arts, also indicates a marked increase. There are 76 religion majors with a total of 175 taking work in the department, 36 of whom are veterans. With 160 in the graduate school and 175 in the undergraduate school, there are 335 religion students this year in Butler University.

Bethany College
Bethany, West Virginia

For the first time since the war, Bethany College has foreign exchange students who have come direct from their native countries and expect to return there when their education is completed. This year they are: M. Gerald Eldin of France and George Bessio of Argentina. During the war several refugees from the Continent were members of the student body but these young people were not planning to return to their native lands.

President W. H. Cramblet served as president of the West Virginia Convention of Disciples which was held in Charleston, October 22-24. A. Dale Fiers '29, pastor of the Euclid Avenue Christian Church, Cleveland, was guest speaker of the convention.

Drake University
Des Moines, Iowa

Warren M. Hile, formerly minister of First Christian Church, Lawrence, Kansas, has been called to the position of Ministerial Counsellor and Director of Promotion for the College of the Bible, Drake University. Mr. Hile is a graduate of Drake, receiving his Bachelor of Arts degree in 1925 and the B.D. degree in 1941. His wife attended Drake, and son, Warren M. Hile, Jr., is now a pre-ministerial student in Drake.

Court O. Adams, Jr., son of Court O. Adams, Sr., minister of the Christian Church of Pontiac, Michigan, has been awarded the Christian Board of Publication Scholarship for Drake. Last spring

he received the Bachelor of Arts degree from the university and is now working toward the degree of Bachelor of Divinity from the College of the Bible. He is now preaching for the Bladensburg, Iowa, church.

Transylvania College
Lexington, Kentucky

T. Boyd Clayton, secretary and educational director of the Florida Christian Missionary Society, has been named director of church relations at Transylvania College, according to recent announcement. He will assume his duties on January 1.

Mr. Clayton is a graduate of Transylvania and attended the College of the Bible. He served as pastor of several Kentucky churches; for five years was director of church relations for Hiram College, Hiram, Ohio; was pastor of Magadore, Ohio, and more recently at Montgomery, Alabama. For the past three years he has held the Florida position.

Lynchburg College
Lynchburg, Virginia

The enrollment for the first semester of the 1946-47 session is 517 students. Of these, there are 254 veterans. There are, also, 68 young men and women studying to be ministers, missionaries and religious education workers.

The Lynchburg College choir and ministerial students conducted the College Hour at the Virginia State Convention of Churches of Disciples of Christ, in Bluefield, Virginia, on Thursday evening, October 17, 1946. The choir was under the direction of Miss Jessie May Wild. The ministerial students having part in the program were: Raymond Oliver of Bluefield, West Virginia; David Shreeves of Deltaville, Virginia; and Charles Crank of Richmond, Virginia.

Lynchburg College is one of twenty-two colleges in the United States selected by the Council on Cooperation in Teacher Education to participate in a College Study of Intergroup Relations. This study is under the sponsorship of the American Council on Education.

James Clark McReynolds, former Justice of the United States Supreme Court, left a bequest of $5,000 to Lynchburg College. He had contributed $12,000 to the college for various purposes from 1940 to the time of his death on August 24, 1946.

The college is fortunate in having on its campus this session Dr. and Mrs. Jorge Wenzel and their year-old daughter, Lida Graciela, from Buenos Aires, Argentina. Dr. Wenzel is teaching two courses in Spanish and taking some courses in religion and sociology.

The College of the Bible
Lexington, Kentucky

A special meeting of the Expansion Campaign Committee was held on October 22 at which time an architect was chosen to draw plans for the new seminary to be built on Maxwelton Court.

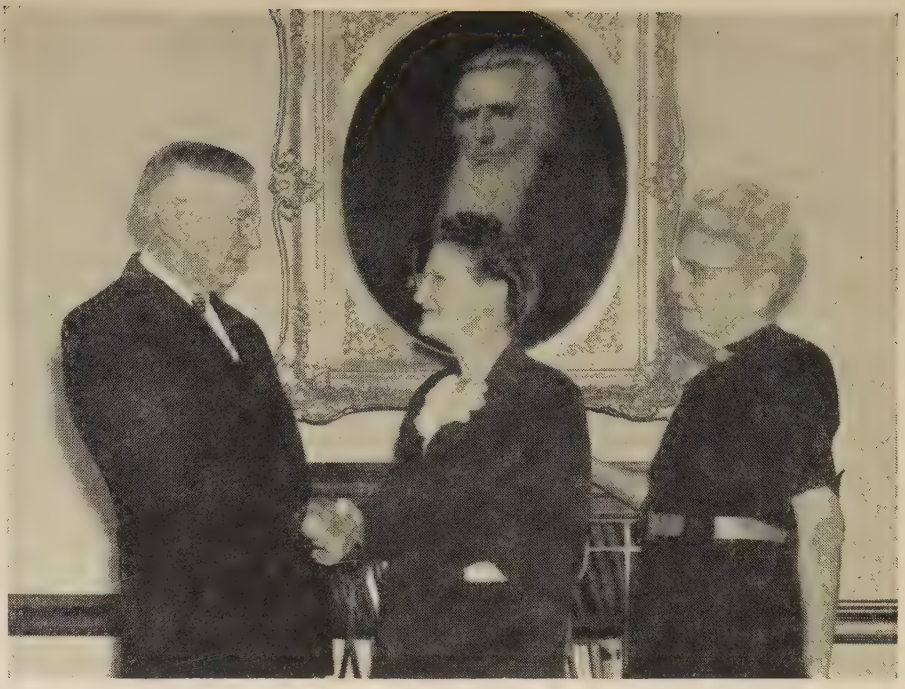
Goals for the Expansion Program are being set at $500,000 for buildings and $500,000 for endowment.

Dr. Stephen J. Corey, president emeritus, is working with Dr. Kenneth Bowen in preparing the prospectus and in promoting the financial campaign of the College of the Bible Expansion Program.

Enrollment for the fall quarter numbers 61, with representatives from 34 institutions. Transylvania leads with the greatest number of enrollees. Eleven veterans of World War II, six of whom are ex-chaplains, are enrolled in the College of the Bible. They served in various branches of the service, most of them having overseas duty. Five students preparing for missionary service are enrolled.

Dr. Howard Elmo Short began his duties as professor of church history on October 1. He formerly taught at Hiram College in the department of philosophy and religion.

After receiving an A.B. degree from Eureka College, Dr. Short entered Hartford Theological Seminary which conferred upon him the B.D. and Ph.D. degrees. In 1932 he was awarded the German Exchange Fellowship from Hartford. In 1945 Dr. Short headed a group which spent six months in Germany with the United States Strategic Bombing Survey.



W. Ed Jameson, president of the Board of William Woods College, Fulton, Missouri, for over forty years, welcomes Mrs. Annette Allen Murry, daughter of the first president of the college, to the campus. Mrs. E. R. Cockrell, wife of the late E. R. Cockrell, president of the college from 1924 to 1934, looks on. Mrs. Murry now makes her home in Davis, California, and it was her first visit to the campus in seventeen years. The painting in the background is reputed to be the finest oil portrait in existence of Alexander Campbell, founder of the Disciples of Christ. The painting hung in the private library of the late President Frank W. Allen, the first president of William Woods. At the time of the death of President Allen, the portrait was presented to the college, and was hung for display by the late President Cockrell in the fall of 1927. It now hangs in the office of President Harlie L. Smith

Radio Citation

In a special project related to the observance of National Family Week in 1947, citations will be made to the 10 radio programs portraying family life which receive the highest number of votes. On the basis of the questions listed here, which three programs do you think are the best family programs? (Programs should meet at least 7 out of the 10 requirements.)

1. Is the family true to life?
2. Is the family democratic—recognizing the rights of others?
3. Does the family recognize God in its everyday living?
4. Is there a high moral tone to the program?
5. Is the sponsoring commercial in keeping with the best in family life?
6. Does the program make you want to have a better family life?
7. Is there a high type of humor?
8. Does the family show an interest in the community, the nation, and the world?
9. Is the home the center of security and strength?
10. Does the program portray the family as improving?

	Name of Program	*Station*	*Town or City*
(1st Choice)	----------	----------	----------
(2nd Choice)	----------	----------	----------
(3rd Choice)	----------	----------	----------

Mail to: The United Council of Church Women, 156 Fifth Ave., New York 10, N. Y. *or* to The Federal Council of Churches of Christ in America, 297 Fourth ave., New York 10, N. Y.; *or* to The International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Ill. Mail by March 15, 1947.

Truly Living a Link

By CLARA F. SMITH*

THIS story began when Florine Cantrell, a missionary nurse to Mexico, visited her living link church at Kokomo, Indiana, in the spring of 1945. What a privilege, a real joy, it was to have her in our home for a busy week! What a delight to find the "title" given her become alive! What a revelation to see our church folk become charged with missionary zeal as she poured out her story of life in Los Haro, Mexico!

As Miss Cantrell left, there flickered a small hope in our hearts that some day some of our church family could visit her. This hope, with a meager possibility, grew and grew till the Smith family, Wales, Kenyard (age 8), and Clara, left for the Mexican border, June 23.

There is not space to tell of the interesting 6,000-mile trip by way of Mexico City, Patzcuro, Guadalajara, to Aguascalientes and on to San Luis Potosí.

On the afternoon of the Fourth of July, we saw Hope Hospital in Aguascalientes. Indeed, Miss Pearl Gibbons gave us a most cordial welcome as we delivered packages from Mae Yoho Ward, and the Olive Branch Church, Indianapolis, Indiana. The gleaming white beds and supplies looked even whiter than those in our hospitals. Then we drove to the social center to make friends with Mr. and Mrs. Paul Kepple and their three children; also Miss Mae Wilson and Miss Lela Callender.

That evening after visiting some of the night school classes, we were guests at a Fourth of July party in the Kepple home. Homemade banana ice cream and cookies were never more delicious.

*Mr. and Mrs. Wales E. Smith, minister to the Main Street Christian Church, Kokomo, Indiana. Miss Florine Cantrell, missionary nurse in rural Mexico, is their living link.

Mr. and Mrs. Fuqua and Baby Wendell with Florine Cantrell at right

The next morning we packed to go to "The Ranch"—their name for the station at Los Haro. James Haney and Arturo Andrade, son of the pastor, guided us to Zacatecas, where we met Clarence Fuqua, a missionary at Los Haro, by "the statue of a man on a horse." After Clarence had collected his brightly colored shopping bags, we started on. Really, I kept expecting the road to get worse and worse than it ever did.

Fortunately at Jerez, however, we all transferred to the comionetta (station wagon) to go the last ten miles; right out through the cacti, water, rock, and gulley we went. It was good to hear Clarence say, "Well, here we are!" as the car pulled up to garage doors in a long-spread adobe wall. Adobe—one could never imagine how versatile it has become in the hands of Miss Cantrell! For all the lack of modern conveniences there was a warmth, a charm, a culture found throughout the grounds.

There was a definite objective in this trip: the dedication of the first mission station well. After days and days of painstaking digging and dogged persistence, water had been found at approximately ninety feet. All this had been completed shortly before other wells—open water holes—in the community had gone dry.

Instantly, as we had crossed the border, the uncleanliness even to filth made us feel the need of physical water. The water holes for stock—others for washing clothes—or any aqueducts in use—all expressed an anxiety for its provision. The atmosphere, too, was clouded by prevailing superstitions and pagan Catholicism—showing the dire need for "spiritual water" but there is not space here to sermonize. However, all this was the recurring thought and theme at the service of dedication that night at the Ranch.

They came—the people of that village of 1,000—a few at a time, quietly, shyly, hesitatingly, with hearts full of superstition and doubts, for very few were Protestants. When nearly 50 had gathered, we stood about the new well. Hymns in Spanish were sung, Scripture passages were read, the Lord's Prayer prayed in unison, and a litany repeated—all had been printed on mimeographed papers; then more hymns were followed by the message. Wales Smith, with Miss Cantrell translating sentence by sentence, endeavored to emphasize this need for physical and spiritual water; and also tried to pull a little tighter the heart threads that stretch across the border. Finally, Don Otillio, Clarence, and Wales pulled up a bucket of that precious water from the well by means of long ropes and pulley. As he finished telling the story of David and the water he could not drink, Mr. Smith poured out the water upon the ground. Because this was dramatic, it seemingly made a deep impression upon

L to R: Wales Smith, Florine Cantrell and Clarence Fuqua at the new well

those somewhat primitive people. That reverent hushed twilight was truly significant.

By that time, some 200 had edged their way into the group. After the last hymn was sung the fiesta began. Some musicians played string instruments; one "Carmen" with her robozo wrapped tightly for warmth, sang beautifully. Both English and Mexican songs were sung. All played hard together with a feeling of warmth and desire for better understanding.

We reached San Luis Potosí just in time to be guests for the Sunday evening supper that Ruth Leslie had prepared for the "preacher boys." The Holroyds had just arrived, too. We were indeed glad they had returned. Every moment was busy and hospitality was most gracious.

As Ruth Leslie and Mrs. Holroyd took us through the school buildings and library, we were much impressed by the cleanliness and attractiveness of the whole premises. The church in San Luis Potosí too, is a very fine structure—quite substantial and progressive with excellent native leadership.

Every good-bye we said in Spanish was a little sad because each time we had wanted to stay longer. We had tried to grasp the spirit of the need and the longing to fulfill that need in each of the fields dedicated to the relief of superstition and darkness. To see the young Fuquas with their 10-months' old son, Wendell, lashing forward with zeal to the untouched areas of Christian living, stiffened our faith and courage.

It was a rich privilege to be hoped for other ministers and families, because in this way comes deep insight by truly "living a link."

Women and World Highways

A Chilean Lady in International Education*

By SAMUEL GUY INMAN[1]

Elisa Migel

THE Hotel Commodore in New York has entertained many a famous group, but never a more distinguished one than the thousand people who gathered for luncheon on November 6, 1926, to inaugurate the South American Educational Advance. Ambassadors from most of the Latin-American countries to the United States, representatives of this country in South America, university presidents, executives of mission boards, heads of great business firms, sat down together to consider how a sum of several million dollars could be raised for the Protestant Christian colleges in South America. For the first time, a representative group of this kind agreed not only that Protestant work in Latin America was desirable, but that the people of all creeds in the United States should help the Christian schools as a part of our effort to become better friends with our southern neighbors.

Months of hard work by many people lay behind that gathering. The program itself had been worked out at the Congress on Christian Work held in Montevideo the previous year. But the most potent influence in getting the "big shots" in government and industry there was a quiet little lady who was so modest that with difficulty the organizing committee got her to sit at the speakers' table. This quiet Chilean woman was Mrs. Elisa Migel, the wife of a prominent New York Philanthropist. Although one of the most spiritually powerful women I have ever met, she dislikes publicity and promotes the causes in which she is interested by inviting people individually to her lovely apartment on Park Avenue and discussing the need over a cup of tea.

Mrs. Migel, having read in the press about the proposed South American Educational Advance, had asked Bishop William Oldham of the South American Methodist Church to come to her home to talk over the matter. As an alumna of Santiago College in Chile, she had long desired to see its influence enlarged by better equipment. Was there an opportunity here really to do something big for her own school and to raise the standards of all the Protestant educational institutions of South America? She knew no missionary officials, but she ventured to call Bishop Oldham and to persuade him to enlarge the plans of the "Advance" and make it challenging enough to enlist wide community interest.

That was exactly the kind of encouragement the Bishop wanted. The Committee on Cooperation in Latin America was called together, plans were enlarged, and a campaign started which resulted in more than a million dollars for Santiago College, Ward College in Buenos Aires (supported by Methodists and Disciples), Mackenzie College of Sau Paulo, Bennett College in Rio, and a half dozen other schools, which meant the revitalizing of the whole South American program of Christian higher education.

Those of us who worked on the campaign felt that one of its finest results was the fellowship developed with this wonderful Chilean lady. Instead of the missionary executives having to furnish vision and power, Mrs. Migel challenged the group continually with her strong faith and her mystical understanding even of the practical problems in reaching prospective givers. The fellowship grew so close that once in a while she would come out of her reticence and lead the group in devotions. One of these occasions was at a meeting in Indianapolis when the national committee had accepted the invitation of The United Christian Missionary Society to meet at its headquarters. I never felt more the presence of the Lord than on that day under the influence of three remarkable spiritual forces—Elisa Migel, Bishop Oldham, and that prince of Disciple laymen, E. M. Bowman. These, under the sympathetic and prayer-powerful chairmanship of Stephen Corey, provided an inspiration which assured final victory through the long, grilling days and nights of the campaign.

The amount sought for Santiago College in the Educational Advance was $300,000. In the early stages of the campaign, it was announced that half of that amount was assured from an unnamed source, provided the other half was raised. That source was never named, but the friends of the college thought they knew it, and the whole sum was quickly provided. Mrs. Migel accepted the presidency of the New York board of the college on the condition that the school should be thoroughly Christian, though not especially Methodist.

Santiago College, at the foot of the snow-capped Andes, is one of the most effective Christian influences in South America. The present director, Miss Edith Mason, has just been decorated by the Chilean government for the outstanding educational contribution made by the college. Its influence extends into high places in Chile. President Arturo Alessandri, three times the country's Chief Executive, told the author of these lines about the love of his little niece for the school. "The other day she brought me a little book to read," said the president. "I was busy with a cabinet crisis all day and went to bed very tired. But I thought of the little book and snapped on the light to read a line to keep my promise to Lucila. Soon I was enthralled. Rest and comfort came to my tired soul. Every day since then I have read the New Testament, which Lucila's thoughtful teacher sent to me."

At her summer home in Monroe, New York, Mrs. Migel gained her reputation for raising the beautiful dahlias and gladioli that have brought people from afar to see them. She is one of the active members of the Garden Clubs of America.

Among the distinguished people who learn of true American hospitality in the Migel home is the recipient of this year's Nobel Prize for Literature, the Chilean poetess, Gabriela Mistral. Some years ago, en route to Spain, Gabriela Mistral came to New York and a few of us met her on arrival, presented greetings and flowers, and extended Mrs. Migel's invitation to spend the night in her apartment. That night she agreed to read some of her poems at Columbia University, and the next day the Migel apartment was crowded with visitors. Sailing time came and passed—what is time to a Chilean poet? She left for Madrid six weeks later, profoundly impressed with America. Following her reception of the Literature Prize in Stockholm this spring, she visited the Migels in New York before taking up residence in Los Angeles.

Would that all who are blessed with beautiful homes and gracious personalities might use them to inspire others and promote Christian causes. Would also that there were more Christian institutions like Santiago College to mother lovely girls and train them to use their talents to bring in the Kingdom of God.

*The fifth in a series of articles on outstanding American Women of various racial backgrounds.

[1]Dr. Inman was formerly a Disciple missionary to Mexico and served for many years as secretary of the Committee on Cooperation in Latin America.

For Adult Missionary Groups

Theme: India

A Tour of Our Mission

THE year 1947 will be a significant one among the Disciples of Christ. A Crusade for a Christian World has been launched. As we begin the study of India with a tour of our Mission, through the program packet or a careful reading of "The Disciples of Christ in India," can we bring to the study a new sense of urgency? While we are looking at a country in which Christ is so little known, in which sin and degradation are so rampant, let us look into our own hearts and lives. Have we courage, conviction, and a strong sense of mission? If not, let us pray for a resurgence of Christian life as individuals and as adult missionary groups.

We begin the year with the study of India. The next six months should be filled with wide and careful reading about India. Watch WORLD CALL for news of our own work and workers. There will be helpful articles about India, too. Let us learn all we can about Christian forces at work there.

The MAN on the Staff

A tour of any of our mission stations offers boundless interest to a visitor. Everything seems new and fascinating. More interesting than any other experience is to meet whole families that are active, growing Christians. Such a family is the Ali family pictured below. Here is an introduction to them, from Ruth Mitchell, missionary nurse at Bilaspur:

"The Ali family are all members of our church at Bilaspur. Robert is one of our leaders. He has been a deacon and member of the church council for a number of years. This year he was a delegate from the Bilaspur church to the Convention of Churches. Esther, Robert's wife, is inclined to do her church work quietly, as a committee member rather than leader. The girls have been active in Sunday school. Mona was able to attend one of our young people's summer conferences.

"Robert Ali is the MAN on our Jackman Memorial Hospital Staff. He is chief engineer and overseer of all repair work on buildings and grounds. He does all the buying of supplies. All business with the railway is done through Robert, such as tending to express, buying of railway tickets for any of the staff who must travel, meeting railway trains. Robert is ambulance driver and mechanic. In his spare time he trains boys along mechanical lines and helps to find jobs for them. His influence upon the boys who work with him is profound. Robert is leader of a prayer group of about twenty nonprofessional workers. He has been able to help many gain a better understanding of the true meaning of the gospel message.

"Mrs. Robert Ali is a splendid wife and mother and at the same time is a teacher of anatomy and midwifery; a compounder, matron and counsellor for student nurses. . . . Whenever there is a job to be done, big or little, Esther is willing to tackle it. As personal friend and loyal co-worker they come no finer than Esther Ali."

And what of the Ali girls? Ruth Mitchell says that somehow Robert has found time and money to take his daughters to see the finest things in India. Both girls are graduates of Burgess Memorial High School. Both have attended Isabella Thoburn College at Lucknow. Mona is preparing to teach. Mary was to enter Vellore this past autumn to study medicine.

Anyone on tour will remember people like the Alis. In Bilaspur they are highly respected not only by Christians but by Mohammedans and Hindus as well. Often the latter come to them to talk over their problems or just to visit in their "lovely simple home." Ruth Mitchell says they always give advice when it is asked and often use the influence of their good name to help those that are worthy of help. Besides, according to Miss Mitchell, "there is always a scrap of cloth and a bite to eat for the very poor who come to beg. Theirs is a really Christian home and a sense of peace hovers over it—a peace which passes understanding."

Overheard

This was overheard: "Now wrap up the angels, box all the bells and balls, and put away Christmas." That is just what Christians must not do. Christmas has a spirit that should manifest itself in the everyday life of every Christian, make over sterile and static churches, and bring vigor to a weary and discouraged world.

Not only do we not want to put away Christmas. We do not want to wrap up and stow away our impulses steadily to do something more and more significant to better relations between those of different color and culture from ourselves. India with its caste has its eyes upon Christian, democratic America. Right where we are we have opportunity to influence societies around the world.

The Black Madonna

Have you sent or received *The Legend of the Black Madonna* by Margaret Applegarth? It is available from the Sales Literature Department with an envelope suitable for mailing. The price is 7½c each; 12 for 75c; 100 for $5.50. You will enjoy sharing this legend with your friends.

The Missionary Education Department takes pride in the new wall map, "Disciples of Christ in India," and the picture sheet of our India missionaries, "Witnesses in India." The wall map and the picture sheet are 25c each.

Wake Up, Mrs. Chairman!

The *Illinois Mission Leaves* for October has a column on program planning by Mrs. R. E. Kienzle that might well be quoted in its entirety. Here is an excerpt:

"Often we forget the connection between our local study and planning with the world-wide task. We are that little link that is so important to the whole and upon which so much depends because ours is a program that covers the earth. Some people accept a task with much enthusiasm, and the minute that the packets and *Guide Posts* arrive, they make a keen survey of the year's work and study ways to interpret it to their officers and members before meeting with them. After such a meeting all of them understand what they are trying to accomplish. Some leaders never plan ahead and are like drunken drivers . . . . everything suffers to some extent. "Wake up, Mrs. Chairman! Yours is the golden opportunity.' And wake up, Mr., Mrs., or Miss Average Member! Perhaps *you* can quietly lend a hand at the wheel.

Worship Services

The worship services to accompany our study of India have been prepared by Merle (Mrs. Ray) Rice, former India missionary of the Disciples of Christ and mother of Dr. Don Rice who is now serving in India. You will find the first of the series, "And a highway shall be there and a way": "*Set thine heart toward the highway,*" on another page of this issue.

The Ali Family

Robert Esther Mona Mary

Peter Solomon

OUR Indian Mission has been "brought home" to students of Phillips University and many churches in the territory surrounding Enid, Oklahoma. Peter Solomon, produced by the Mission, is enrolled as a student at Phillips and spends many of his Sundays talking at churches within week-end reach.

Peter is not typical of young Indian Christians in the sense of being "average"; he is an outstanding leader. However, his experiences and those of his family are typical enough to throw much light on conditions in India, enterprises of our Mission, and the success we are achieving in the development of Indian leaders.

Peter's grandparents died during a famine. Both his mother and father were reared in orphanages conducted by our Mission. Their marriage was arranged by the missionaries, as it was customary for parents to make the arrangements; missionaries stood in the place of parents.

When Peter was a small baby his father died during the influenza epidemic. His mother took her children to Kulpahar and put them in the Mission home. As she was a superior woman, she became the matron of the children's home at that place. All the time the family lived in the center of Mission activities.

Following primary school, Peter attended our middle school at Damoh and then Christian Mission High School at Jubbulpore. Four years of theological training at the Theological Seminary at Indore followed. Graduating with honors, he was given a responsible position in the men's evangelistic program at Damoh. Here he proved himself trustworthy, resourceful and most enthusiastic. The men's evangelistic team worked in Damoh and near-by villages in the hot and the rainy seasons. In favorable weather they took tents and camped in a village of the vicinity to do intensive work in that village and those adjoining. Then they struck camp and moved to a village some distance away and again preached to a group of villages. Peter's ability and devotion as he participated in this program won him the opportunity to attend Leonard Theological College at Jubbulpore.

But our story has two threads, at least in its early part. Mrs. Peter Solomon has a childhood as interesting as does her husband. Dilasi Vance was brought as a baby to the orphanage at Kulpahar while Peter and his mother were in that place. She came of a high caste Hindu family in a near-by village; at the age of three months, she had lost both parents, her mother last. The custom was to burn the body of anyone over a year old; as no one wanted the child, it was decided to burn her on the wood pyre with her mother.

A Christian woman rescued the baby and gained admittance for her at the orphanage. The Mission educated her. As she had no relative, missionaries were her family. She attended Burgess Memorial High School to pursue her preparation to be a teacher.

(Continued next month.)

Missions in CYF

Circles and Triangles

Intermediates:

Your plans on "India" should be about completed by now. *Exploring India* suggests a first program on India and her people. Have the wall map and Friendship Map displayed so that the leader may refer to them readily. See the illustrated booklet, *This Is India,* for pictures and resource material on people and their everyday life. If possible, have a short film depicting customs of Indians. Have at the session a number of Eagle Books, which bring lively, short biographies of people who have made great contributions to Christianity in India. Unless you plan to use some of these biographies in programs, lend them to the members of your group to read at home. They can exchange books at the February meeting.

Seniors:

Don't say "Good-bye" to "The Christian and Race" at the close of your December meeting although your formal study of it may have ended for now. So many stimulating and interesting things are being written that you may decide to follow your six months' study with an occasional period given to reports of recent happening or reviews of articles or books pertaining to race.

In the spotlight of your interest for the next six months will be India. Write for a free copy of *Missionary Education Suggestions on India for the CYF* and turn to the list of materials available for this study and descriptions of the booklets, maps, picture sheets, films. With this variety of material and the suggestions made for program planning, you can have six most effective programs on India.

"The Indian Scene," your January program, suggests visual aids. Have all of the available maps displayed. Include the Friendship Map of India. If possible, have a short film presenting village life in India.

If you cannot have a film or slides, perhaps someone would read chapters VI and VII from *Behind Mud Walls.** (Borrow a copy from your adult missionary study group.) Have also all available pictures at hand. (See *Missionary Education Suggestions.**) If Indian costumes or other objects distinctly Indian are available, display them. (Resource material for your discussion is found in the illustrated booklet, *This Is India,* and the first two chapters of *Our Country Is India.*)

"Our Hearts Are Restless" is your worship program in the Cannon Guide. If you wish, you may buy reprints of all worship services in the guide so that each member may have a copy. (See order blank in *Missionary Education Suggestions.**)

Sunday Evening Programs

One step at a time may have been enough when that proverb originated. In these accelerated times one has to see and plan several steps ahead. Let's throw a little light down the path by listing the six programs on India to appear in *Fellowship,* the CYF program quarterly.

January-February-March number:

The World Looks at India
Homes Away From Home
Where Christianity Makes a Difference

April-May-June:

India Faces 1947
Young Leaders of India
The Christian Church and India's Future

To make these six programs some of the best and most popular you have ever had, collect the picture sheets, illustrated booklets, maps, biographies recommended in *Missionary Education Suggestions on India for the CYF.* Decide on films and slides and write early to reserve them. Plan for great variety in the programs. If you want a book review, perhaps on *My Indian Family,** ask someone now to begin preparing it. To supplement the brief discussions in *Fellowship,* use the pictures and text of *This Is India* and *Our Country Is India.*

*Available from The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

Plan Now for January

Prepare to begin new missionary study on India. Reserve visual aids early.

1—New Year's Day
5-11—Universal Week of Prayer
19—Christian College Day
26—Beginning of Youth Week
31—World Day of Prayer

Compare your Christian World Friendship Fund offerings with your goal for the year. Have you sent to the National office one-half of your 1946-1947 goal?

Missionary Worship Service

Theme: "And a Highway Shall Be There, and a Way"

JANUARY

"Set Thine Heart Toward the Highway"

Opening prayer.

Leader: Isaiah gives us a picture of the world as it will be when men learn to do God's will.

1st Reader: The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And an highway shall be there, and a way, and it shall be called the way of holiness. (*Isaiah 35:1, 5, 6, 8.*)

Leader: We are all called to enter this way of holiness and consecrated service in His Kingdom.

2nd Reader: Jeremiah says, "Set thine heart toward the highway." (*Jer. 31:21.*)

Leader: In order to find God and to serve him, we must set our hearts definitely toward that goal. We do not have a purpose or direction in life, unless we do set our hearts toward the highway of holiness and service.

Hymn: "O Master, Let Me Walk With Thee." (*Christian Worship: A Hymnal, 307.*)

Leader: This highway of holiness is being built in all the world by those whose hearts are set toward the highway. In all lands, those whose hearts are set toward the highway are living lives of devotion to God and of service to his children.

1st Reader: One such Christian in India is Abraham D. Sirswal. Born in a high caste family, in the foothills of the Himalayas, he early came in contact with a Christian doctor. He became a Christian, even though it meant great trouble for him because of the opposition of his relatives. As he grew older he felt God definitely wanted him to give himself in service to his own people. He took a college course in agriculture, then one in law, because he thought in these fields he could render service to the greatest number of his people. While he was in college, he set his heart toward the highway in a literal as well as a figurative sense. He spent his summers as a rickshaw coolie on the roads of Mussoorie. These coolies are very poor men, utterly uneducated and often uncouth, who live on the edge of starvation. Their work is very hard and has to be done in all kinds of weather. They have neither food nor clothing in sufficient quantity. Sirswal wanted to learn first-hand about these men, so he not only worked with them, but also lived with them. Sometimes as many as fourteen of them lived in one small room. He ate the same food and suffered the same indignities that are often heaped upon these men by their patrons.

Through living and suffering with these men for six summers, Sirswal was able to do much to ameliorate their living conditions and to have laws passed granting them better wages and hours of work. In addition, he was able to see many of them learn to read and to provide literature for them. All this he accomplished, almost singlehanded and against great odds, while he was a college student. He has continued his work for the kingdom in the years since, because he determined to set his face toward the highway of holiness and service.

Other young Indians, also, have set their faces toward the highway. A group of four Christian young men in South India became concerned over the condition of the outcastes in their vicinity. They were college students and had no money, but they decided they could at least fast one day each week and give that food to some of the outcastes who never had enough to eat. They prayed that God would show them what else they could do for these needy ones. They were so in earnest about the matter that in the course of a few years they were able to establish a home and boarding school for the care and training of outcaste boys. It was a long, difficult task, but by hard work and serious praying they have accomplished much. Hundreds of boys have found Christ and a life of joyous service through the work of these four young men and others who have worked with them.

Let us pray: O God, our heavenly Father, we thank thee for the lives of those of every age and nation who have set their faces toward the highway, and have remained true to their convictions. Grant us a vision of what this world might be if all Christians should seek first the Kingdom of Heaven. Give us the courage to choose for ourselves the highway of holiness and service. Help us to put God's will for us above everything else. In the name of Jesus Christ, our Lord. Amen.

Hymn: (*To be used as a solo or read effectively as a pledge of commitment.*) "I Bind My Heart This Tide" (*Christian Worship: A Hymnal 302*).

Offering Sentence: Let us now bring our gifts with a prayer in our heart that this offering we make will aid in bringing to men, women, and children a knowledge of the highway of our king.

Missionary Benediction

—MERLE RICE.

Echoes From Everywhere

San Luis Potosí Church Activities

Under the pastorate of J. Pilar Silva, the church in San Luis Potosí, Mexico, has been enjoying a period of growth and development in most of its departments. On Sept. 22, ten men and women were baptized at the close of the morning service. And another group is to be baptized sometime in November.

Bible Sunday, the last Sunday in September, was a day of great activity. A special sunrise prayer service was held to begin the day. Then after Sunday school, and at the regular hour of worship, the wedding of one of the young women of the church was solemnized. She married a man of Catholic family, but he was sufficiently liberal to agree to be married in a Protestant church. We are hopeful that they will continue active in the work of the church.

In the afternoon the special program in honor of the Bible was held. A number of talks concerning the holy Scriptures, and a debate between four of the young men, made up this program. At the close of this service the ladies of the church served a tamale supper. And after that, at the evening service, the pastor preached one of the most eloquent sermons he has ever delivered. Opportunity was given at each service for a special offering which will be sent to the American Bible Society to help it in its great task of providing the Scriptures to peoples of all races and tongues.

HOWARD T. HOLROYD.

San Luis Potosí, Mexico.

Distribution of Supplies Sent to Philippines

Writing of his work in distributing clothing and supplies among the needy in the Philippine Islands, Paul Kennedy, missionary, gives the following summary for one month:

Ninety families stricken in the typhoon received bundles of clothing, medicine and seeds.

One hundred twenty of the lowest paid teachers in this province were given suitable school dresses.

Thirty-four young men and women attending our Vigan Bible training school have been given two outfits of clothing, towels and toilet articles.

Eighteen mothers have received layettes with additional maternity garments for themselves.

The schoolteachers of the province have submitted a list of the most needy children who cannot come on "Wash Day." The list is pared to 10 per cent of their class enrollment and is chosen by careful selection and observation. We are trying to fill this order for several hundred in each grade bracket. Fortunately the varied nature of your gifts have made a wide selection possible.

Two young pastors and their brides have received outfits from available clothing.

Christmas at Los Haro, Mexico

Sunday, Dec. 23, 1945, was the BIG day in Los Haro, Mexico. The Christmas party and program arranged by the girls' club were a huge success. Three wagon-loads of the church people from Los Nogales and Los Haro came and the social hall was packed. I judge there were 100 people present. Before sundown we had the games and *pinata* in the patio. Then just before they came into the social hall for the program, everybody got peanuts, candy and cookies, and a Christmas card. The Christmas program consisted of two hymns sung by the girls of the club, a dialogue, a recitation, a story and the Nativity scene with the reading of Luke 2:6-19, and a hymn "Come Little Shepherds." Perhaps some of the people came out of curiosity and what they heard will be forgotten, but I feel sure that those eleven girls received something that they will remember as day after day we rehearsed the hymns and Christmas story. They come from six families and are the same girls who attended regularly the daily vacation Bible school.

—Ruth Leslie.

Visit at Wema

In June we had a very pleasant and profitable trip on the "Oregon," the first opportunity we had had to see the other stations of the Congo. When we arrived at Wema, on the beach stood a large crowd of natives—and one white couple. To think of it, one white missionary couple in the midst of thousands of people who have only in the last two decades begun to know that Christ ever lived! No wonder Mrs. Elmer Boyer shed tears of joy as she greeted the returning Horner family. The Boyers had done a marvelous work, having faithfully served in directing the schools, the church, the evangelistic work, the dispensary, and all that goes into the upkeep of a station, including the constant fight with the jungle for possession of the land. Since Dr. Horner arrived there with fever, Dr. Henderson performed an emergency appendectomy—very rare in Congo. With no electricity, the operation was performed in the open. When a heavy, black rain-cloud made even out of doors too dark to see, Walter held a flashlight.

We returned from this trip to Wema, and other stations, with a sharp realization of how desperately additional staff is needed. We were proud of these centers of Christian activity which we saw along the rivers.

—Walter and Sue Cardwell.

Bolenge, Belgian Congo.

Ambulance in Service

We now have a good U. S. Army ambulance to haul relief supplies to their destinations. I know the ambulance is good because I have just returned with it from a four hundred mile trip high into the central mountains where Yamasita surrendered. I took the baggage of the newly arrived United Brethren Missionary, Miss Harriet Raymond, around through the Civil War country and up over Balite Pass. We crossed rivers running strong current two feet deep with large stony footings. We literally ploughed through muck and mudholes with all the undergear dragging in mud and rocks. A rock smashed our gas tank and we went into Kiangan with one man hanging on the back holding a pan under the precious gasoline, trying to save enough to get to a refilling station.

The Mennonites recently unloaded a fifty-bed hospital and set it up in the Vigan Christian Hospital, which had been looted during the war. They will offer special operating service to one of the worst hit provinces of the Islands, the Province of Abra. There is no operating table or any instruments for a major operation in that whole province. Since Bangued is so badly bombed, there are no large buildings standing. I shall aid them in running ambulance cases down for operations until such a service can be established in Bangued. We have seen so many of late up there suffering from tumors, goiters and other serious afflictions that it will be a new joy to see some of them free again.

—Paul D. Kennedy.

Vigan, Ilocus Sur, P. I.

Practical Application Given To Sunday School Lesson

Busy youngsters in a camp of migrant bean workers were picking up scraps of paper and raking the yard. It was such an unusual sight to see these underprivileged children taking an interest in their temporary "home" surroundings that the churches' community worker asked:

"What goes on?"

"Yesterday up at the Big Tree, God told us we should help to keep the camp clean, so we are cleaning it," responded eight-year-old Gladys. "Do you want us to clean your part?"

The children themselves had located the Big Tree, under which the community worker conducted their daily worship program. Here, the day before, the children had sung "Father We Thank Thee for the Night" in which are the words, "Help us to do the things we should."

With the aid of the church worker, the migrant children had talked about things they should do, such as being kind, obeying mother, helping to keep the camp clean, and so on. It was a surprised and pleased leader who found a practical response from the children in the yard cleaning.

Hidden Answers

1. List three reasons why the Disciples should crusade for unity.
2. What are the most urgent needs that must be met by NBA in regard to the aged?
3. What is one of the greatest contributions missions can now make in Mexico?
4. Give at least five functions or needs for which society expects the church to provide.
5. Who is Dr. Miguel Angel Soler and what has he done for Protestant missions in Paraguay?
6. List some contributions that military service made to the lives and outlook of Indian servicemen.
7. Where is Overdale College? What are the plans for its future?
8. What factors stand in the way of democracy for Japan?
9. What missionary is known for her work among the lepers in Africa?

In Memoriam

Dorothy Delany Macklin, September 25, 1946, Toronto, Ontario, Canada. A dear and devoted servant of the Master; one who heard with ringing clearness her Lord's call to go into all the world. Gave 38 years to China, touching the lives of many women and girls.

Elsie Caldwell, September 22, 1946, Vandalia, Missouri. Faithful member of First Christian Church, serving as president of Women's Council, Sunday school teacher, and choir member.

Mrs. Edith Anderson, October 9, 1946, Gibson City, Illinois. Active member of missionary society. Teacher of Loyal Daughters Sunday School Class. Age 64.

Mrs. Nellie Peters, 1946, Gibson City, Illinois. Member of Christian church missionary society for many years, and served as secretary. Age 65.

Mrs. Lida Hostetler, October 8, 1946, Mitchell, Indiana. Charter member of First Christian Church. Treasurer of missionary society. Devoted worker in all departments of the church.

Mrs. Herman Skaggs, October 17, 1946, Flat River, Missouri. Faithful and active member of First Christian Church and Women's Council. Teacher in the Sunday school. Age 41.

H. C. Kendrick, October 11, 1946, South Gate, California. Faithful preacher of the gospel for more than fifty years, and greatly loved by the churches he served. Age 89.

Mrs. Robert McKee, September, 1946, Washburn, Illinois. Lifelong member of the missionary society.

Mrs. Alma Pickett, October 31, 1946, Turlock, California. Widow of the late J. E. Pickett, Christian minister. Mrs. Pickett was keenly aware of the latest in missions and benevolence, and took an interest in the brotherhood's work.

Mrs. Marjoria Rallins Moore, October 24, 1946, Bardwell, Kentucky. Faithful and beloved member of the Christian church and missionary society of Bardwell. Age 44.

MRS. CHARLES T. PAUL, widow of the former president of the College of Missions, is confined to the Lutheran Hospital, Fort Wayne, Ind., following a fall in which she broke her hip Oct. 19.

Carroll H. Lemon became executive secretary of the Nebraska Council of Churches and Christian Education Oct. 15. He was formerly minister of the Christian church at Lexington, Neb., and more recently at Fayetteville, Ark. An installation service was held for him Oct. 29 at Tabernacle Christian Church, Lincoln, in which Paul E. Becker, pastor of Bethany Christian Church there, gave the charge to the new officer.

The Church of the Air of the Columbia Broadcasting System was broadcast from Los Angeles Oct. 13 by the choir and minister of the Wilshire Christian Church there. M. Owen Kellison is the pastor.

John H. Booth, executive secretary of the Board of Church Extension, underwent surgery on a vocal cord some weeks ago. He spent several weeks recuperating at his home in Indianapolis.

Mr. and Mrs. F. M. Rogers of the California Christian Home, San Gabriel, Calif., celebrated their fiftieth wedding anniversary Sept. 9. For many years he was superintendent of missions in Southern California and general secretary of the National Benevolent Association. For about 20 years, Mrs. Rogers has been superintendent of the California home.

Mrs. C. C. McCaw died in Columbus, Ohio, Oct. 22. Her husband is regional representative of the National Benevolent Association and they had recently established their home on a farm near Delaware, Ohio. Her death came suddenly from an old heart affliction which caused cerebral hemorrhage. She is survived by her husband and four children, John E., national student work director of the Disciples; Rossie Elizabeth (Betty), missionary in Buenos Aires; and Franklin C. and Herbert P., sons enrolled in Ohio State University.

The last issue of the Disciple *Herald*, publication of the Committee on War Services in behalf of Disciples of Japanese descent, appeared in October.

Mr. and Mrs. Ray E. Rice are resuming missionary work in India at an early date. They first went to India in 1914, serving until 1933 when because of family conditions, they remained in the U. S. During the intervening years he has worked with the Lincoln, Neb., Y.M.C.A., and as personnel director of the Lincoln School of Commerce. A son, Don H. Rice, is now a missionary to India; two other sons remain in the U. S.

Miss Ruth Leslie, missionary to Mexico, now in the United States on furlough, has become the missionary in residence at Missions House, New Haven, Conn.

Missionary Register

Arriving from the Field:

Miss Goldie Alumbaugh, Belgian Congo, at New York, Oct. 19.

Mr. and Mrs. Elmer G. Boyer, Belgian Congo, sailed for New York, Oct. 28.

Mr. and Mrs. William George Smedley, Paraguay, will leave for the United States, Dec. 7.

Departing for the Field:

Miss Fern McMillan, Belgian Congo, New York to Leopoldville, via Pan-American Airlines, Nov. 7.

Mrs. H. Gray Russell, Belgian Congo, New York to Leopoldville, via Pan-American Airlines, Nov. 7.

Miss Jessie Gertrude Law, Mexico, from Canada, sometime in November.

Mr. and Mrs. Kenneth C. Hendricks, Japan, from San Francisco, sometime in November.

Dr. and Mrs. G. L. Hagman, China, from San Francisco, soon after Nov. 15.

Mr. and Mrs. W. W. Haskell, China, from San Francisco, soon after Nov. 15.

Arrived on the Field:

Miss Alice Clark at Karachi, India, Oct. 8.

Mr. and Mrs. A. Louis Harris arrived in the Belgian Congo early in October.

Mr. and Mrs. Ned Roberts arrived in the Belgian Congo by air Oct. 22.

Mr. and Mrs. Ralph Tillery arrived in the Belgian Congo by air Oct. 28.

Mr. and Mrs. Fay E. Livengood arrived in Jubbulpore, India, Oct. 21.

George Cherryhomes, Mrs. M. Searle Bates, Mrs. J. H. McCallum, Mrs. Lewis S. C. Smythe and two daughters arrived in Shanghai on the SS. "Marine Lynx" about mid-October.

E. K. Higdon arrived in Shanghai by air from San Francisco early in October.

Miss Ada C. Scott, missionary to Japan from 1916 to 1924, died in Des Moines, Oct. 9. She was born at Iowa City, Ia., and held several degrees from Drake University. She taught school before going to Japan and after her return to the U. S.

Miss Hallie Strange, missionary to Mexico, is on an emergency furlough because of serious illness in her family at Garland, Tex.

Miss Adelle Ringstrom, one of 15 American student delegates in attendance last summer at the general committee meeting of the World's Student Christian Federation in Geneva, arrived back in the U. S., Sept. 30. She is currently engaged in speaking to Disciple student groups. In January she will become the president of the Christian Youth Fellowship Commission. She is a member of the University Christian Church, Seattle.

The father of Ralph Tillery, missionary to the Belgian Congo, died Oct. 8, a few days before the Tillery family left the U. S. to fly to the Congo.

Dr. and Mrs. Insaurralde of Asunción, Paraguay, are in the U. S. for a short time. He is the school physician of the Colegio Internacional. They flew to the States for him to attend a medical convention in Chicago. He is a leader of the Colorado Party of Asunción and president of the Y.M.C.A.

Oreon E. Scott informally celebrated the fiftieth anniversary of the founding of the Oreon E. and R. G. Scott real estate business in St. Louis, Mo., Nov. 11. The firm is now agent for one in every 100 persons now living in St. Louis. Mr. Scott was 75 years old Nov. 11. He is president of the Christian Board of Publication, the Board of Church Extension and the National City Christian Church Corporation.

John Miller, eldest son of Dr. R. H. Miller, editor of *The Christian-Evangelist*, died suddenly in San Francisco on Friday, Nov. 1. Burial was near Cleveland, Ohio.

A formal installation service for H. B. McCormick as president of The United Christian Missionary Society was held at the Downey Avenue Christian Church in Indianapolis on Nov. 19. An informal dinner in honor of Mr. McCormick was held the next evening at Central Christian Church.

THE CHRISTMAS STORY COMES TO YOU WITH NEW BEAUTY IN

THE REVISED STANDARD VERSION of the NEW TESTAMENT

The glorious stories of Christmas—the birth of the infant Jesus, the dramatic song of the angels, the wondering worship of the shepherds, the gift-bearing journey of kings—all come to us from the New Testament—originally written in Greek in the first century A.D.

Earnest, consecrated translators and scribes have preserved these writings through the centuries and made them available to people of many languages and lands.

The Revised Standard Version of the New Testament, the most recent authorized version, is the result of years of study by the foremost Biblical scholars of America.

To read the Christmas story in this new version in beautiful, clear English, freed from archaic words and phrases, is to experience a new, fresh joy in the familiar record of the birth of the Prince of Peace.

BLUE BINDING, price protected $2.00

FOR SALE AT ALL BOOKSTORES

FEATURES

- Modern English
- 553 pages—size 5 x 7¼
- Large type—running from margin to margin
- Poetry in verse form
- Logical paragraphing and punctuation
- Pronunciation indicated
- Cross references at the bottom of the page

72 pages, 25¢

"An Introduction To The Revised Standard Version of the New Testament"

The chapters of this book have been written by members of the Committee which has worked upon the Revised Standard Version of the New Testament, published in February, 1946. They are addressed to the general public, and are designed to help the reader of the Bible to understand the main principles which have guided this comprehensive revision of the King James and American Standard Versions.

PUBLISHED BY THOMAS NELSON & SONS NEW YORK

WANTED: Smith Hughes man to teach Manual Training in High School in Negro institutional setting, and . . .

WANTED: Superintendent of Building and Grounds in Negro school in Mississippi. Must be trained in technical school. Persons interested please write Miss Verna Sutton, Executive Secretary, Department of Institutional Missions, United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

Accredited by the American Association of Theological Schools

The COLLEGE of the BIBLE

LEXINGTON, KENTUCKY

B.A. or equivalent required for admission

Preaching opportunities and housing facilities

Information on request

In the main stream of Brotherhood activities

PAUL T. CAHILL

Architect

Churches and Educational Buildings

R. 2, Box 524 FORT WORTH, TEXAS

WITHOUT A PEER FOR 1947

—Forty-two Years' Supremacy—

Tarbell's TEACHERS' Guide

Largest and Best in the World — TARBELL'S TEACHERS GUIDE TO THE INTERNATIONAL LESSONS

Cloth $2.25 Postpaid

At All Bookstores

F. H. REVELL CO., 158 Fifth Ave., New York 10, N. Y.

I Changed My Mind

By ARTURO ANDRADE*

Arturo Andrade

WHEN I was invited by Mrs. Mae Yoho Ward to go to the United States with the purpose of being in several summer conferences, to attend some meetings of the United Christian Missionary Society, to attend Bible College and the International Convention of our churches, I accepted the invitation, having in my soul a thousand prejudices. When I was a child I was not taught to love our good neighbor and I had always heard awful opinions of the way our Mexican countrymen were treated in the United States. When I crossed the border with my so terribly poor English, I carried with me a spirit of rebellion and of defense.

I practically got acquainted with seven States of the American Union, and I crossed the country from south to north. I found myself among highly educated people and among uneducated people, too, white and colored. I visited schools, colleges, universities, sanatoriums, hospitals, churches, and industrial centers. From the very first contact with that great country, our neighbor, I changed my mind completely. After three months of constant contact with the beautiful America, I discovered that my old way of thinking and that of my people, in respect to that great country, had been terribly unjust.

Children, young people and adults took part in being nice to me and in trying to make me feel at home. They wanted to know much about my country, about its ideals, and they helped me forget that I did not belong with them. They even made me forget that I did not speak their own language; they surrounded me with love and kindness, and now I have hundreds of friends among the youth and older people.

I have come back to my country without finding a single motive of complaint and without having suffered one single moment of contempt from any of them; on the contrary, when I left the last two conferences I attended, many of the young people shed tears of love at my departure.

The North American country is struggling to live intensely in Christ, to destroy racial discrimination, and to take Christ to the whole world. I sincerely admire its work, its ideals and its culture, but above all its titanic effort to Christianize humanity.

Now I believe that it is just that the North American people should try to get acquainted with our people; but not through perverted moving pictures and books written by reactionary authors, but by visiting us with alert minds.

There are many things which I admired a great deal, and I shall try to write down those things which I admired most of all. First, the conception of liberty and the use given to it. Then, the conception they have and the constant use they give to the truth, and consequently, the mutual trust in each other; then the ideal and effort of wanting to give to other countries the good they possess, and above all their great and wonderful ideas of hospitality. I believe that our mistaken opinion that the Mexican is not seen well or that he is badly treated comes from his own behavior over there and probably that is what he deserves, and he has not only done wrong to himself but dishonored his country with his conduct. There is no doubt that when we go to the United States we find what we look for. I looked for Christianity and I have come back very much satisfied. I hope that God may permit a better understanding between these two great countries of America—the United States and Mexico.

*Minister of the church in Aguascalientes, Mexico.

Personnel Needs

YAKIMA INDIAN CHRISTIAN MISSION, WHITE SWAN, WASHINGTON

There are three positions open at the Yakima Indian Christian Mission, which is located on the Yakima Indian Reservation near White Swan, Washington. The need to have these important posts filled is desperate. Consecrated, well-trained and experienced people are needed. Persons interested in these positions must enjoy institutional life and be interested in living with Indian people.

ADMINISTRATIVE ASSISTANT: Woman over 25 years of age, trained in bookkeeping and typing. Must be able to meet the public, represent the Mission and its purposes, make reports, keep accounts, etc.

GIRL'S HOUSE MOTHER: Woman of 30 years of age or more who enjoys living with girls of all ages in an institutional setting and who can teach the principles of Christian homemaking and living.

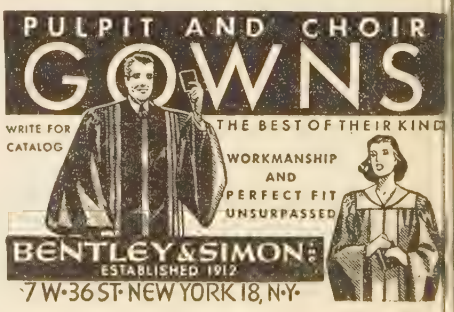
INSTITUTION COOK: Woman experienced in cooking for children's institutions. Must understand buying and preparing of food, planning of menus for nutritious feeding of children as well as adults.

ALL PEOPLE'S CHRISTIAN CHURCH AND COMMUNITY CENTER, LOS ANGELES, CALIFORNIA

The work at All People's in Los Angeles is that of a church among all nations. There is need here for an administrative assistant. This person may be Caucasian, Japanese or Chinese. The primary qualifications are technical training for office work and several years of office experience. Just as important as the technical training is an understanding of the purpose of All People's and an ability to be loyal to it.

ADMINISTRATIVE ASSISTANT: Woman over 25 years of age, trained in bookkeeping and typing. Must be able to meet the public, represent the Church and its purposes, make reports, keep accounts, etc.

If you can qualify for one of the above positions and are interested in making further inquiry, write **Miss Verna Sutton, executive secretary, Department of Institutional Missions, The United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis 7, Indiana.**



Book Chat

(*Continued from page* 18.)

which David came, and the tribal life which was the medium through which this builder of a New Israel worked.

CLOVIS G. CHAPPELL'S latest sermon volume is called *And the Prophets.* It is made up of sermon sketches of the great prophets of Israel, beginning with Moses and ending with Malachi, with two sermons on Jeremiah and two on Ezekiel. These sermons are popular in nature and have the simple homiletical structure characteristic of this fluent preacher. He has made effective use of the prophetic literature.

Books Mentioned on Page 18

ALBERT SCHWEITZER, CHRISTIAN REVOLUTIONARY, by George Seaver. New York. Harper & Brothers. 130 pp. Price, $2.00.

MAN AND SOCIETY IN THE NEW TESTAMENT, by Ernest F. Scott. New York. Scribner & Sons. 295 pp. Price $2.75.

THE NEW TESTAMENT: ITS MAKING AND MEANING, by Albert E. Barnett. New York-Nashville. Abingdon-Cokesbury. 305 pp. Price $2.50.

PREACHING FROM SAMUEL, by Andrew W. Blackwood. New York-Nashville. Abingdon-Cokesbury. 250 pp. Price $2.00.

DAVID THE KING, by Gladys Schmitt. New York. Dial Press. 631 pp. Price $3.75.

AND THE PROPHETS, by Clovis G. Chappell. New York-Nashville. Abingdon-Cokesbury. 208 pp. Price $1.75

THE JEFFERSON BIBLE: The Life and Morals of Jesus Christ of Nazareth. Philadelphia. David McKay Company. Price 75 cents.

IN HIS STEPS, by Charles M. Sheldon. Philadelphia. David McKay Company. Price 75 cents.

The David McKay Company is rendering a good service in bringing out in the Pocket Classics reprints of best sellers. The *Jefferson Bible* is Thomas Jefferson's own arrangement of the life of Christ from the four Gospels, using the King James Version. Sheldon's *In His Steps* has been translated into many languages and has sold into the millions.

CHRISTMAS, 16th Annual of Literature and Art. Minneapolis 15, Minn. Augsburg Publishing House. Paper $1.00; cloth $2.00.

This 1946 compilation of literature, music and art relating to the world's greatest holiday, and strictly American in flavor, is, like its predecessors, one of the distinctive publications of the season. There are many full-page reproductions of paintings and photography, both in color and in sepia tones, in addition to the richly illustrated stories and articles. Contributing artists include Franklin Booth, Stryker Ingerman, Sada Jones, Lee Mero, Regina Swedenborg, Frederick Vellander and Knute Heldner.

Bible lovers will treasure the facsimile reproductions of pages from the original first edition of the King James Version

(*Continued on page* 47.)

An Unusual Devotional Quarterly

Hearthstone

For Each Individual

For the Whole Family

Hearthstone, a surprisingly different devotional publication, has long held a place of honor in Christian homes everywhere. Its daily meditations have helped thousands meet the problems of modern life with courage and confidence. Now, with many recent improvements, *Hearthstone* is an even greater help. Each day's devotion appears on a separate page, with a Scripture reading, a prayer, and a brief interpretation by a well-known minister or writer. A title page precedes each week's devotions, with a poem, prayer, or illustration. Not the least of the changes is the use of the new Revised Standard Version of the New Testament for all New Testament references. Every family will want this new *Hearthstone,* to add warmth and light to its days.

BUDGET RATES

Five or more copies to one address, 10 cents each. Single yearly subscription, 50 cents.

ORDER NOW!

Your Brotherhood Publishing House

DAILY MEDITATIONS on subjects vital to everyone today.

INSPIRATIONAL MATERIAL to guide every member of the family in better living through spiritual insight.

GUIDANCE FOR PARENTS to help them and their children avoid the obstacles.

GREAT RELIGIOUS ART MASTERPIECES adding both beauty to the pages, and deeper meaning to the lessons, of this quarterly.

CHRISTIAN BOARD OF PUBLICATION
THE BETHANY PRESS 2700 PINE BLVD. ST. LOUIS 3, MISSOURI

Gist of the Lesson 1947 by R.A. TORREY

Insist on the ORIGINAL. Forty-seven Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Full Exposition. Other features.
Flexible Binding. 50c Postpaid
FLEMING H. REVELL CO.
158 Fifth Ave., New York 10, N. Y.

India's Interim Government

THE following appeared in the August 29, 1946, issue of *The Indian Witness,* published in Lucknow, India.

"Dr. John Mathai, B.A., B.L.; (Mad.), B.Litt. (Oxon), D.Sc.(London), is the Christian member of the Viceroy's newly constituted Executive Council. Dr. Mathai received his education in Madras Christian College, London School of Economic and Balliol College, Oxford. He w High Court Vakil [lawyer] from 1910 1914; was on special duty, Cooperati Department, 1918 to 1920; Professor Economics, Presidency College, Madra 1920 to 1925; Professor of Indian Ec nomics, Madras University, 1922-22 M.L.C. [apparently Member Legislati Council]—1922 to 1925; Member, Tar Board 1925-1931; President of the Boa in 1931-1935; Director General, Comme cial Intelligence and Statistics 1935-4 Joined the Tatas [Tata Steel Co.]: 194 Appointed Director of Tatas 1944. H important publications are: *Village Go ernment in British India, Agricultural C operation in India, Excise and Liquor Co trol.*

"Thus by high educational qualific tions and varied experience of administr tion, law and legislature, Dr. Mathai w deserves the honor which has been co ferred on him on being chosen as a re resentative of the Christians in the I terim Government."

The appointment of the Interim Go ernment, while not as inclusive as w hoped, is a tremendous step toward I dian self-government. It is one indic tion of the contribution of the Christi Movement to India that such an ab Christian should be appointed to the I terim Cabinet at a time when the feelin between rival communities in politic fields is running fairly high.

The stubborn stand taken by the Musli League may prove a major stumblin block, and at this time it is difficult prophesy with confidence as to what ma be the outcome.

The present situation has greatly i creased the confidence generally that t British are in earnest now, and that th will implement the development of r sponsible self-government as rapidly possible.

In addition to the problem of persua ing the Muslim League, which seems represent a majority of the Mohammeda in India, though not all, to unite wi the other groups in working out a co stitution, there remains one major pro lem—that of the one third of Ind which is included in hundreds of Indi States. They are surrounded by Briti India, and must be woven into the fabr of the New India—but how? The Co gress, which is the majority party, pla to develop within the Indian States t same democratic processes of governme to which they are accustomed in Briti India; but they do not have the full c operation of the rulers of the stat This problem has its economic problem as well as its political, yet seems readi of solution than the communal one.

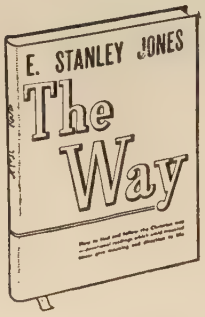
The recent riots, of which the Calcut riot has been one of the worst in I dia's history, are not a fair criterion which to judge the future, but they co stitute one formidable indication of t need for unity and agreement betwe major Indian groups.

—T. N. HILL.

Jubbulpore, C.P., India.

The Way

By E. STANLEY JONES



ADVANCED COURSE FOR LIVING ABUNDANTLY

★ Here is a positive solution for mental and spiritual confusion. Step by step it shows one how to live victoriously. It starts at the lowest rung of the ladder and leads through all the implications of the Way in all of life.

AT YOUR LOCAL BOOKSTORE ABINGDON - COKESBURY NASHVILLE 2, TENNESSEE

WORLD CALL
Special Rate
$1.00 Per Year
November 1 to December 31 ONLY

SEE YOUR WORLD CALL
Secretary
Or Subscribe Direct through
WORLD CALL
222 S. DOWNEY
INDIANAPOLIS 7, INDIANA

"I'll write those names . . . Golden forever . . . To dare the generations, . . . out on the winds of time, shining and streaming."

Let CARILLONIC BELLS

illuminate honored service names on a manuscript of music for all to hear

In every city, town and village, there are names newly wreathed with honor and heroism.

Let those names be heard in your community, let them be remembered as days turn into years, through the noble, glowing tones of Carillonic Bells. Ringing in remembrance, Carillonic Bells speak, as no other tribute can—lift in cresting waves of music an abiding message of faith and commemoration.

Schulmerich Carillonic Bells are the proudest and finest choice for a purpose so dedicated. Their richness of tone, their clear modulations are unequalled—the supreme results of more than two decades of electronic engineering and research. Their construction is compact, they are convenient to install, requiring no additional structure—moderate in cost.

If you would like to commemorate with Carillonic Bells, those beloved in your community, we shall be glad to send a brochure giving complete details. Please address Dept. WCI-2

Schulmerich ELECTRONICS, INC.

CARILLONIC BELLS · TOWER MUSIC SYSTEMS · ACOUSTIC CORRECTION UNITS · SOUND DISTRIBUTION SYSTEMS · CHURCH HEARING AIDS

SELLERSVILLE, PA.

First Service in New Church Building

THEY really did it! And how happy they were! It was quite a venturesome statement to make on April 1 at the raising of the first roof truss of the new church that "The Sunday service of the district conference in June *might* be held in the new building." At that time they were only collecting materials: *ndele* for the thatch roof; poles to hold it up until the brick walls could be built to support it; beams to be sawn for the frame of the roof; and brick to be made—all by hand from virgin materials. But willing hands went to work with one purpose in mind. Sawyers, carpenters, town people, schoolboys, each doing his bit—even the women paid for a share in brick making. And on Sunday, June 30, the services were held as predicted in the new church building in Bosobele, the newest station of Disciples of Christ in the Congo.

The building was not yet completed, but the low walls and pillars of the main room were up, the pulpit built, and half of the "pews"—seats with real backs to them—were placed. The schoolboys brought in the benches from the classrooms; and those who possessed chairs and low stools brought them. So all the folk were seated, even the 250 extra people who were with us at that time. And all were as quiet and reverent as if they had been seated in cushioned pews in a grand cathedral.

The pulpit desk, communion table and trays were ready for use, and "Baby Bilhorn" was appreciated in the singing of the hymns, as well as if it had been a grand pipe organ. Everyone says, "What a beautiful, large building!" But actually, it is only large enough for sixteen double rows of seats, with a good center aisle in the main room. On either side is a wide verandah that will seat as many more when the occasion arises. So it is expandable and seems "very large" in comparison to the ordinary village church.

And how happy and dignified we feel to be in it! Will we return to the old building until the new is completed? Not much! Let the workmen continue in the daytime and the Sunday and evening services will keep right on. Every member is having a share in the structure, either in the labor or in paying for materials. The missionaries are sponsoring the furniture. Thus it is a very democratic building—"For the people and by the people."

The joy was crowned on June 30 by the 80 baptisms early in the day, and the 19 Christian marriages in the evening. The offerings of the district amounted to more than Frs. 12,000, which was almost enough to support the 85 teachers and evangelists, except those who are sent to new fields. The other five district groups are yet to be met in the next month or six weeks, taking precious time from the building program on the station. And if Bosobele's staff comes this year, it will be an important thing to have a house in which they can live.

—MR. AND MRS. W. H. EDWARDS.
Belgian Congo.

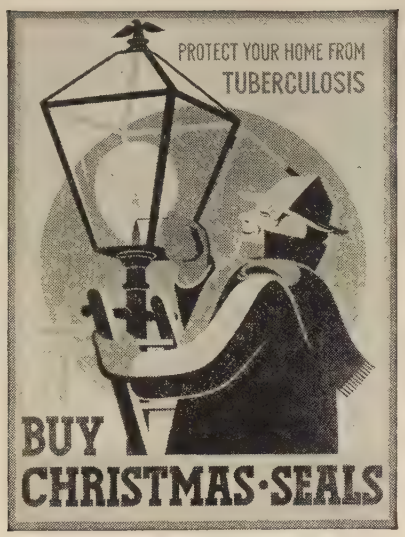
Christmas Is a Special Day in the Church

The BROTHERHOOD'S OPPORTUNITY to give to our 12 GREAT NBA HOMES for needy aged people and children through CASH OFFERINGS, LOVE GIFTS, PRAYERS.

Homes for Children	Homes for Aged
Child Saving Institute 619 S. 42nd St. Omaha 1, Neb.	California Christian Home 1015 Mission Drive San Gabriel, Calif.
St. Louis Christian Home 3033 N. Euclid Ave. St. Louis 15, Mo.	Emily E. Flinn Home 615 W. 12th St. Marion, Indiana
Cleveland Christian Home 11401 Lorain Ave. Cleveland 11, Ohio	Florida Christian Home 1071 Edgewood Ave. Jacksonville 5, Fla.
Colorado Christian Home 4325 W. 29th Ave. Denver 12, Colo.	Illinois Christian Home 873 Grove St. Jacksonville, Ill.
Juliette Fowler Home 200 Fulton St. Dallas 1, Texas	Northwestern Christian Home R. F. D. Beaverton, Oregon
Southern Christian Home 1011 Cleburne Ave., N. E. Atlanta, Ga.	Juliette Fowler Home 100 Fulton St. Dallas 1, Texas

The National Benevolent Association of the Christian Church

1602 Landreth Bldg. St. Louis 2, Mo



Tri-State Rest Home
(near Port Jervis, New York)

Restful Christian surroundings • Open all year • Beautifully situated • 35 acres high and dry • On the scenic Delaware River • An ideal vacation, summer or winter • Wonderful meals • Permanent guests accepted • Special attention to the elderly and convalescents • Nurse in attendance • Reasonable rates • Send for free illustrated folder.

ELMO L. BATEMAN, Director
Irvington 11 New Jersey

Truly Inspirational

Hymnalogues
16 mm Sound Films of Hymns Loved the World Over

In Natural Color

A selection of 40 three-minute subjects, ideal for presentation at Church Socials, Sunday School, School Assemblies and other occasions. The hymns are beautifully sung by talented choral singers against scenic backgrounds which were photographed in natural color. Words are superimposed on the screen to permit the audience to join in singing.

Here Is a Partial List of Titles:
Jingle Bells
It Came Upon A Midnight Clear
Silent Night
Little Town of Bethlehem
O Come All Ye Faithful (Adeste Fideles)
Ave Maria
The Angelus
What A Friend
Rock of Ages
Near The Cross
God Be With You Till We Meet Again
Abide With Me
and 28 other popular hymns.

Many other appropriate subjects available including "SYMPHONIES IN STONE"—showing the beauty and majesty of famous old-world cathedrals; "MINE EYES HAVE SEEN THE GLORY"—portraying Franklin D. Roosevelt's historic D-Day Prayer. *Films may be obtained at your nearest film library—for rental or sale. Write Dept. 35 for FREE copy of Post Pictures latest catalogue, listing available films.*

POST PICTURES CORP.
723 SEVENTH AVE., NEW YORK 19, N. Y.

Church Ministry to Agricultural Migrants

PROTESTANTISM'S spiritual and social ministry for agricultural migrants reached 90,000 individuals in 17 states during the summer food production season through the cooperation of 23 denominations in a program directed by the Home Missions Council of North America, it has been announced by Miss Edith E. Lowry, executive secretary of the Council and national director of migrant work.

Worship services, Sunday schools, personal counselling, children's nurseries, recreation activities and leadership training were included in the program conducted by a trained staff of 220 workers in more than 200 project areas. The staff serving this "moving parish" was composed of ordained ministers of several communions, community workers, children's workers, teachers, recreational leaders, music directors, assistants and volunteers.

Many Types of Migrants Served

Of the 325,000 seasonal farm workers in the states where the churches' ministry was conducted, 28 per cent participated in the various types of programs, Miss Lowry stated. The migrants reached by the program included native whites, American Negroes, Jamaicans, Bahamians, Spanish-speaking Americans, Mexican nationals, Puerto Ricans and American Indians.

"Cooperation of local churches, state councils of churches, national Home Missions Boards, farmers, growers and canners associations and the migrants themselves made possible this extensive program," Miss Lowry said. "The churches' religious and social ministry to migrants, now in its 26th year, is provided for all who can be reached, regardless of race, color or creed."

Migrants Welcome Program

Because of the nature of their work and life, migrants and their families are prevented from enjoying many advantages which other Americans take for granted, including that of a church home. For that reason, the migrants welcome the religious program provided for them on an interdenominational basis by the Protestant churches.

Typical of the reaction of the migrants to the spiritual and social ministry was that of Mrs. John Sykes of Sanford, Fla., who told the churches' minister in a New York State camp on his first visit to the family:

"Reverend, I'm so glad to see you. I was in a camp in Pennsylvania last year and they didn't have a single service all the while I was there (the churches' ministry was extended to migrants in Pennsylvania this past summer). I said I wouldn't spend another season up here if they didn't have some kind of religious service. I was fixing to go home if some of you ministers hadn't come in

HEADQUARTERS for RELIGIOUS SUPPLIES
CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.
CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
821-23 Arch St., Phila. 7, Pa.

AGENTS WANTED
SACRED RECORDINGS
- Young People's Church of the Air
- L. Whitney with chimes and vibra-harp
- Haven of Rest Quartet
- Honeymoon Lane album and Others

Write for FREE Catalog

20th CENTURY RECORDINGS
1814 Crocker St., Des Moines 14 Iowa

HARRY EMERSON FOSDICK

closes his active ministry with a great book of sermons

ON BEING FIT TO LIVE WITH

Now Minister Emeritus of Riverside Church and the NBC National Vespers hour, Dr. Fosdick gives us in this new book some of the finest and most helpful sermons of his long career. As always, they illustrate a mature, practical, and triumphant religion.

At all bookstores • $2.00

Harper & Brothers
49 E. 33rd St., New York 16

e to start services. I found out what y mean to a camp."

Farmers and Growers Cooperate

Farmers, officials of canning companies d camp managers also attach high ue to the work of the religious and ial workers among the migrants. Inasing cooperation, financially and in viding facilities for the churches' pro-m, indicate the importance of the min-y to the employers of migrants.

In many projects where the churches' rkers conduct worship services and Sun-y schools, the only place available for programs is out of doors, often in the de of a tree or of a camp building. some camps, a building, such as the ing hall or the recreation center, is d. Only in a few projects are near-by rch buildings available for migrant vices.

Personal Counselling Valued

Personal counselling by the churches' nister to migrants often produces the st lasting results for good in the life the migrants, for those underprivileged ple many times find this worker their y friend. One staff minister summed his work in counselling last summer reporting that he rendered "such vices as were needed in cases of disrly conduct, fights, jailings, marital ficulties, worker-contractor difficulties l contractor-manager relationships."

Many migrant families are reached by churches' workers through the recreanal program, which seeks to develop migrants physically and socially. eative use of leisure time, good sportsnship and the art of playing together taught to young and old in the miant camps by the ministers and recreanal workers.

Pledge to Living Link Missionary

On the occasion of a farewell church ner at the Mallory Avenue Christian urch, Portland, Oregon, a farewell serv of prayer was held in behalf of Mr. d Mrs. Kenneth Hendricks, missionaries Japan. Mr. Hendricks is the living k missionary of that church. Approxitely one hundred members present bally took the following pledge:

"Believing in the adequacy of Christ d his message to meet the most urgent eds of this hour or of any other, and ognizing the rich privilege which is rs in having a direct part in the reconuction of a broken world, and especially Japan; We, of the Mallory Avenue ristian Church, do enthusiastically and yerfully accept our brother, Kenneth Hendricks, as our Living Link Misnary.

"We hereby pledge to him and to Mrs. ndricks our continued prayers, love and, far as is within our means, their mate-l support; asking God's blessing upon mutual efforts in this blessed task of gdom building."

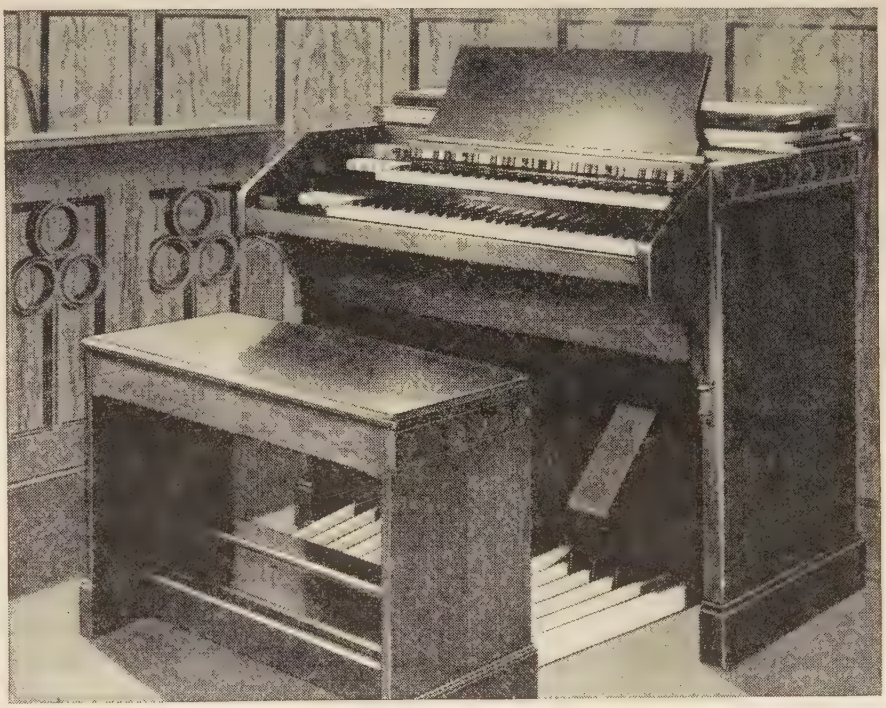
WORLD CALL

The world's most widely used two-manual church organ

MORE THAN 7,000 churches, large and small, have chosen the Hammond Organ. This, we think, is an impressive tribute to the vast range of tone and beautiful wealth of color the Hammond Organ possesses.

And think of these additional advantages: The Hammond Organ can't get out of tune. Upkeep is negligible. It requires no structural changes in your church and can be readily moved when desired. It is the only organ with the amazing "reverberation control" that brings organ music of cathedral quality to even the smallest church!

That's why the Hammond Organ is the world's



leading two-manual church organ. That's why you'll be wise to consider the Hammond Organ for *your* church. For full details, mail the coupon today.

HAMMOND ORGAN

Hammond Instrument Company, 2920 N. Western Ave., Chicago 18, Ill.
Without obligation, send full information on the new Hammond Organ, including my dealer's name, tested fund-raising plans, and a partial list of churches owning Hammond Organs.

Name.....

Street.....

City..... P. O. Zone..... State.....

©1946

MIRROR LAKE CHRISTIAN CHURCH

(Disciples of Christ)

The Church Beautiful, in the heart of "The Sunshine City," on the shore of picturesque Mirror Lake, invites you to attend its services when you vacation in Florida.

Mirror Lake Drive at Third Avenue N.
ST. PETERSBURG, FLORIDA

David S. McNelly, *Minister*

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 109 years of service to the church and clergy 1946

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

CHURCH BULLETINS

For special days and general use. Lithographed on good stock suitable for mimeographing. Catalog and samples free upon request.

ECCLESIASTICAL ART PRESS
Louisville 12, Ky.

Comparative Statement of Offerings Received by Unified Promotion an Cooperating Causes—July 1, 1946, to September 30, 1946, Compared With July 1, 1945, to September 30, 1945.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1945-46	1946-47	1945-46	1946-47
Churches	$ 76,913.89	$ 79,384.29	$16,585.52	$17,831.0
Bible Schools	11,005.02	8,799.53	2,290.09	2,611.1
Christian Endeavor Societies	343.55	463.83	221.00	79.2
Women's Missionary Societies	35,427.10	30,707.01	982.34	1,485.0
Councils	42,290.33	50,003.12	986.91	1,683.7
Young Matrons' Missionary Societies	1,516.05	1,459.41	----	---
Guilds	4,456.68	4,044.71	150.00	75.0
Circles	412.88	397.16	25.00	75.0
Triangles	191.69	100.12	----	---
Children's Missionary Organizations	187.68	230.12	20.74	---
Unified Youth Groups	2,291.26	3,163.70	488.03	435.4
Unified Children's Groups	218.43	166.60	60.08	97.1
Individuals	4,194.43	2,622.50	6,239.98	9,370.3
Grand Totals	$179,448.99	$181.542.10	$28,049.69	$33,743.3
Missionary Organizations Totals	$86,992.10	$90,271.95	$2,713.10	$3,851.4

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$2,093.11.

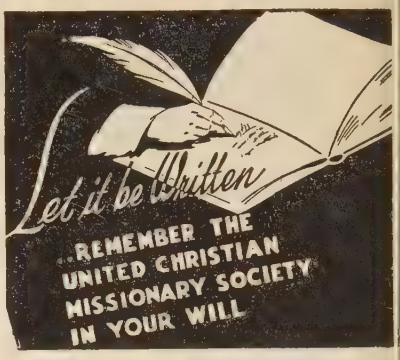
My Philosophy

I *sought* a philosophy
Of lyric content
But discovered its tissue
In sorrow was spent . . . . .

I *found* a philosophy
When self I resigned
And shouldered the burdens
of all mankind.

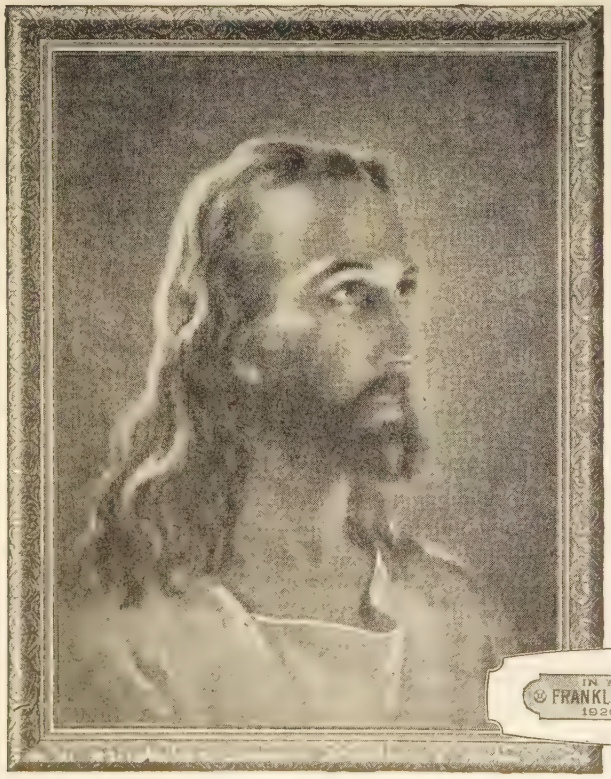
—MAYME GARNER MILLER.

Jackson, Tennessee.



THE BEST MEMORIALS

have spiritual values



What is an appropriate memorial for the servicemen and servicewomen of the church?

One of Sallman's famous paintings of the Christ meets *all* requirements. Permanency, dignity, beauty, spiritual values, all are found in these new large six-color reproductions.

IMPRESSIVE BARBIZON FRAME

35x45 Size

Finished in gold bronze, it fits into any setting. The picture is made permanent by a special process of verplexing which seals in the colors and protects the surface.

Three of SALLMAN'S Famous Paintings available in this large size for memorials

No. 4000—Head of Christ, 35x45 ..... $40.00
No. 4002—Christ at Heart's Door, 35x45 ..... 40.00
No. 4003—The Lord Is My Shepherd, 35x45 ..... 40.00

A bronze name plate (available through your picture supplier) provides permanent marking for your memorial.

Warner Press PRODUCTS OF DISTINCTION

SEE YOUR RELIGIOUS SUPPLY DEALER

Book Chat

(*Continued from page* 41.)

the Bible printed in 1611 and the ginal first edition of the Revised Stand- d Version of the New Testament print- in 1946.

ELOUBET'S SELECT NOTES, by Wilbur M. Smith. Boston. W. A. Wilde Co. Price $2.25.

This is the 1947 edition of the famous eatments of the International Bible les- as, the 73rd annual volume. The out- es, lesson plans, illustrations and verse- -verse comments make it a favorite many Bible school teachers.

Books Received

WHAT THINK YE OF CHRIST? 100 Let- s Collected by Stewart Long, D.D. inona Lake, Ind. The Rodeheaver Co. .50.

THE DISCOVERY OF INDIA, by Jawaharlal ehru. New York. The John Day Co. .00.

A BROTHER IS A STRANGER, by Toru Mat- moto and Marion O. Lerrigo. New York. e John Day Co. $3.50.

THE CHALLENGE OF OUR CULTURE, by arence Tucker Craig. New York. arper & Brothers. $1.50.

THE CHURCH AND ORGANIZED MOVE- NTS. Edited by Randolph Crump Miller. w York. Harper & Brothers. $1.50.

CHRISTMAS. Minneapolis. Augsburg Pub- hing House. Cloth $2.00; Paper $1.00.

ARNOLD'S PRACTICAL COMMENTARY, by B. Olmstead. Winona Lake, Ind. Light d Life Press. $1.25.

LABOR MONOPOLIES—OR FREEDOM, by hn W. Scoville. New York. Committee r Constitutional Government, Inc.

QUEER ACTIONS OF TAME ANIMALS (No. , by Walter L. Wilson. Chicago. Van mpen Press.

BREAK O'DAWN, AND OTHER POEMS, by A. Stuart. Boston. Christopher Pub- hing House. $2.00.

AUDIO-VISUAL MATERIALS IN THE HIGH HOOL, by Frances Norene Ahl. Boston. ristopher Publishing House. $2.50.

UNSUNG, by Merrell C. Dougherty. Bos- n. Christopher Publishing House. $2.00.

A ROSE BY ANY OTHER NAME, by Ora wis Bradley. Boston. Christopher Pub- hing House. $2.75.

PELOUBET'S SELECT NOTES (1947), by ilbur M. Smith. Boston. W. A. Wilde . $2.25.

AND THEN I PRAY, GOODNIGHT. A ild's Story of the Bible, by Dorothy nner Henseler. Boston. W. A. Wilde . $2.50.

MIRACLES AND PARABLES OF THE BIBLE CROSS-WORD PUZZLES, by Lucile Petti- ew Johnson. Boston. W. A. Wilde Co. .00.

A CHRISTMAS SECRET, by William Allen ight. Boston. W. A. Wilde Co. 75 nts.

AS THE SHEPHERDS SAW IT, by William Ellis. Boston. W. A. Wilde Co. 75 nts.

MEDITATIONS ON THE TEN COMMAND- NTS, by Herbert V. Prochnow. Boston. A. Wilde Co. $1.00.

AMERICA PRAYS. Daily Devotions for e Entire Year, by Norman E. Nygaard. ston. W. A. Wilde Co. $2.25.

Keep Christ in Christmas—

Scripture Text Christmas Cards—A eautiful assortment of Christmas olders—21 different designs—Appro- riate sentiments—Attractively em- ossed and lithographed—All with Bible texts—An exceptional value— nly $1.00 per box; 3 boxes, $2.50 ostpaid.

Special offer—With each order of hristmas Cards, a Scripture Text alendar for 1947 will be included REE. Avoid delay—Order today.

OSPEL HOUR—Irvington 11, N. J.

Instead of common-place Christmas cards, why not express your Christmas Greetings this year with copies of The Upper Room? The cost is no more, but the personal and continuing usefulness make this form of Christmas remembrance much more than a mere greeting. Special cards to use with your gift copies of The Upper Room are furnished free on request. Special Christmas envelopes for remailing The Upper Room are also available at nominal cost.

A yearly subscription to The Upper Room makes an ideal Christmas gift. The cost is only 30 cents for one year, four years to one address for $1.00. Special gift announcement cards will be mailed upon request. For the Christmas remembrance that carries over into the New Year, give The Upper Room!

Order Now! The January-February-March issue is ready for distribution. Ten or more copies to one address, 5 cents per copy, postpaid. Special Christmas envelopes, 1 cent each—minimum order ten cents. Individual subscriptions in U. S., Canada, Latin America, 30 cents per year; four years $1.00. Other countries 40 cents; four years $1.35. (Gift cards will be mailed to recipients of gift subscriptions on your request.)

SPECIAL ORDER FORM

THE UPPER ROOM, Nashville 3, Tennessee

Enclosed is $..... for which please send:

..... copies of The Upper Room, Jan.-Feb.-March issue. Five cents each in quantities of 10 or more to one address.

..... Christmas Greeting cards to include with above (free).

..... Special Christmas envelopes for remailing The Upper Room, 1 cent each; minimum order 10 cents.

..... yearly subscriptions to The Upper Room @ 30 cents each (four years $1.00). Attach list of names and addresses and state if you wish gift card mailed.

..... leather cover cases for The Upper Room @ 75 cents each. Name lettered in gold, 25 cents additional (print names on separate sheet).

Signed .....

Address .....

WHEN YOU MOVE!

Notices of change of address of "World Call" subscribers must reach "World Call," 222 S. Downey Ave., Indianapolis 7, Indiana, by the first of the month preceding date of issue. It is important that changes be reported at the earliest moment to assure delivery of magazine. Give former city and state when reporting new address.

An Exceptional Gift!

Just Off the Press!

This Is God's World

By Mabel A. Niedermeyer

This lovely 64-page book of stories, poems, prayers, and litanies interprets Christianity in a simple, friendly way. Written especially for children, and beautifully illustrated by Gedge Harmon, it helps them to know and love God better. "This Is God's World" will be treasured by every child who receives it for Christmas. 60 cents.

THE FIRST BOOK ON CHRISTIAN STEWARDSHIP FOR BOYS AND GIRLS FROM 8 to 11

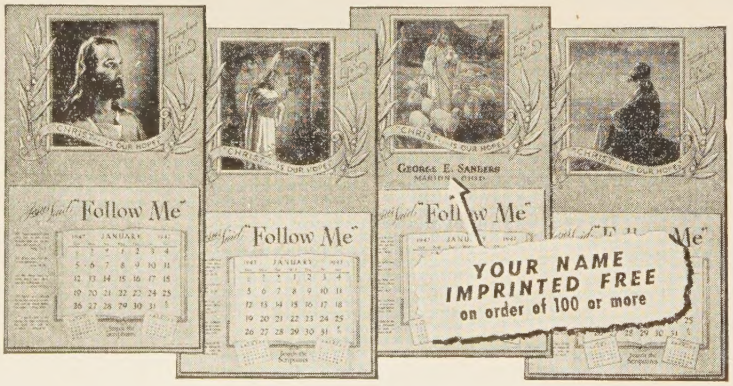
Never before has stewardship been presented to children of this age in their own language. This book is a milestone in the field of children's literature, and is excellent for individual or group reading.

CHRISTIAN BOARD OF PUBLICATION
THE BETHANY PRESS 2700 PINE BLVD. ST. LOUIS 3, MISSOURI

TRIUMPHANT LIFE CALENDAR

features **SALLMAN'S PAINTING OF CHRIST**

FOUR DESIGNS each a favorite SALLMAN Reproduction



A calendar with a Christian message. A favorite saying of Jesus for each month. Selected Scripture Texts for each week, and many other features. The Sallman paintings for the background are beautifully reproduced in six colors. No. 1—Head of Christ, No. 2—Christ Knocking at Heart's Door, No. 3—The Lord is My Shepherd, No. 4—Christ at Dawn. Order by number, or assorted.

IDEAL FOR CHRISTMAS GREETINGS AT THESE LOW PRICES

1	$ .15	100	$11.00
5	.70	200	20.00
10	1.25	300	29.00
25	3.00	500	45.00

ORDER FROM—
Your Religious Supply Dealer *Warner Press* PRODUCTS OF DISTINCTION

Last Column

A story from the Eastern theater tel how a group of American soldiers accon panied a shipment of heavy machine from Okinawa to Burma and all the bo took along a ten-dollar bill knowing th with the fabulous money exchange ra they could buy silk kimonas and oth souvenirs while passing through China. S pathetic were the sights along the street however, that the boys pooled their mone totaling $680, and turned it in to bu food for the people. Returning to the base, they were surprised to find a citati awaiting them. It spoke of their genero donation to the food fund, and reveal that with their money 30,000 persons we fed for one week.

—CHURCH WORLD SERVICE.

Gifts to the Babe

"They presented unto Him gifts. Here was the wonder—that they, t earth-born, should present gifts to hi the heaven-born! That they should off the harvest of mine and forest to hi who rules the ages! That they shou bring the poor gathering of a man's ha and tool and mind to him whose treasur are of the spirit! It is the wonder sti A Sunday school teacher reads and thinl and makes notes and prays: then he offe his bit of treasure to the King. And l at the royal touch it changes a life, wins a boy's heart, it becomes a seed the Spirit. A writer brings such thin as pen and ink, words and labour thoughts to the King, and he gives the wings to spread the story! A preach kneels and weeps over the poor treasu he has gathered and the dullness of t heart that is to pass it on: and lo! t Spirit breathes on the offering and it comes the gospel to hungry souls. Go frankincense and myrrh: Lord rece thou our earth offerings and transfo them into Spirit. . . .—EMILY E. HUNTL

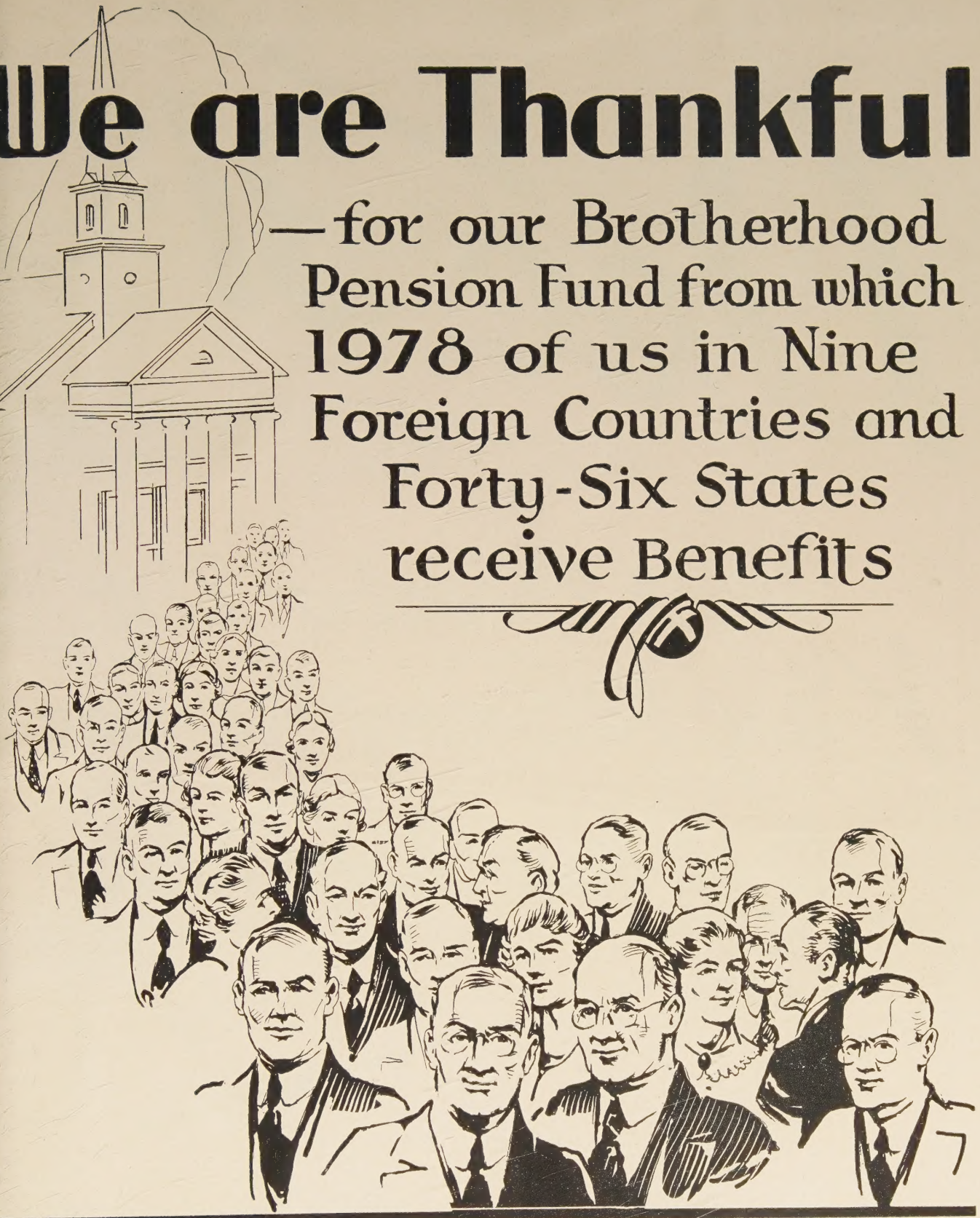
As Unto Him

In days of old the Wise-men brought gi of myrrh and gold,
And thus with costly treasure their ado tion told.
If truly in a manger here the bless Savior lay,
Would you bring him your treasures? B hark, I hear him say:
"That which you give to others is giv unto me;
Then give thyself and what thou hast
Freely, as I gave myself for thee."
Help make the angels' song of "Peace Earth" come true;
Do unto others as you would that th should do to you.
This is the Christ-child's message; lis all and heed:
"Ye truly give to Jesus when ye give those in need."

—*Source Unknown*

We are Thankful

—for our Brotherhood Pension Fund from which 1978 of us in Nine Foreign Countries and Forty-Six States receive Benefits



PENSION FUND OF DISCIPLES OF CHRIST
800 TEST BUILDING
INDIANAPOLIS 4, INDIANA

Dec. 31st

Check December 31st

½ of Missionary Year gone

½ of Your Church's Total Goal _____

Send offerings to any of the cooperating causes, or to

UNIFIED PROMOTION

Irvington Station, Box 5636, Indianapolis 1, Indiana